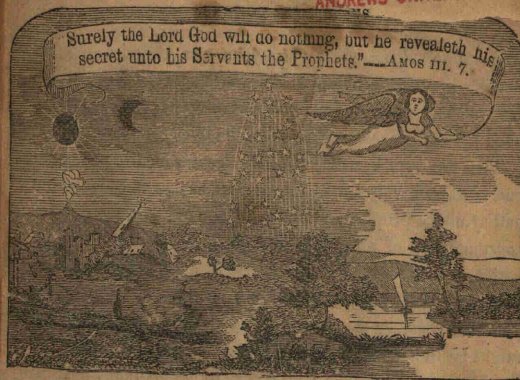


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LAST DAY TOKENS.--No. 1.

By S. S. BREWER, MINISTER OF THE GOSPEL.

(Died 1887)

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour."--2nd PETER III. 1, 2.

The days in which we now live are most definitely marked by the prophecies in the Old and New Testaments. Ever since the French Revolution events long foretold have followed each other in such a chain of consecutive fulfillment, *that for the want of faith in the sacred Scriptures they fail to produce the interest God intended they should.* Egypt and Pharaoh like, who instead of becoming inspired with reverential awe, only hardened their hearts at the repeated exhibitions of God's love and miraculous power. So does this generation to an alarming extent.

Our object in this number of the *Last Day Tokens* is to show in a plain and concise manner God's dealing in the past with his favorite creature, man. And let me now invite your attention, dear reader, to the arguments embraced in this tract upon this sub-

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ject. Also, please answer to your own conscience after reading this tract—the question, whether it is possible for God to change in *these last days*, and bring his *last judgments* upon *the last generation* without a timely warning?

That the days in which we *now live* are clearly predicted and most positively marked by various chains of consecutive and symbolic prophecy in the word of God as the crowning consummation of all prophetic declaration, the close of probation, and the establishment of God's everlasting kingdom that shall never be destroyed, it is impossible to doubt. Did you ever consider the question that this, in all probability, might be the generation that should see the Son of Man coming in great power and glory, to judge the world in righteousness? We have reasons we think conclusive to believe this to be the solemn fact. Did you ever examine his precious word, to learn that the ever merciful Jehovah has invariably manifested his love and mercy in making known his purposed judgments before he has inflicted them? Hence he utters by the voice of the prophet the declaration:

Amos iii. 6, 7. "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

The careful reader can not fail to see and learn this fact from multitudes of instances in the past, and of which we purpose to speak, and show that "SURELY THE LORD GOD WILL DO NOTHING, BUT HE REVEALETH HIS SECRET UNTO HIS SERVANTS THE PROPHETS."

When the Almighty secretly purposed in his own mind to send the posterity of Abraham into bondage, he made it known unto him.

Genesis xv. 13, 14. "And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: AND ALSO THAT NATION, WHOM THEY SHALL SERVE, WILL I JUDGE: AND AFTERWARD SHALL THEY COME OUT WITH GREAT SUBSTANCE."

Three points in the above claim our attention. *First*, they were to be afflicted four hundred years. *Second*, the nation that afflicted them was to be judged. *Third*, they were to come out with great substance; all of which was most definitely fulfilled.

Exodus xii. 40, 41. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt."

First.—Thus did God foretell and fulfill the *period* he made known to Abraham.

Exodus xii. 29, 30. "And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead."

Second.—The *judgment* predicted was visited upon their oppressors.

Exodus xii. 37, 38. "And the children of Israel journeyed from Rameses to Succoth; about six hundred thousand on foot that were men, beside children. AND A MIXED MULTITUDE WENT UP ALSO WITH THEM; AND FLOCKS, AND HERDS, EVEN VERY MUCH CATTLE."

Third.—As the Almighty predicted, they came out with *great substance*.

After they had been established in their own land, and prospered as none other nation ever had, they rebelled. God sends Isaiah the prophet to expostulate with them, and declares—"If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Their captivity in Babylon and God's judgments upon the latter are made known to Isaiah. He calls upon them to remember God's dealings with them and his judgments in past days and former generations.

Isaiah xli. 8-10. "Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

Remember how I, the Almighty, after making my *secret* known to Noah, and he preached the destruction of the Old World, destroyed it with a flood, in the precise manner I declared it should be done.

Second.—"Remember" this also, that when the cry of the iniquities of Sodom and Gomorrah came up unto me, and I purposed in mine heart to destroy them, I made my *secret* known unto Lot before I visited them with an overthrow.

Third.—Remember that when I purposed to send your fathers into Egyptian bondage I made my *secret known* to Abraham, both their entering in, the *time of their sojourning*, and *their coming out*; also *my judgment upon the heathen*.

Jeremiah xxv, 4-13. "And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever: and go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt. Therefore thus saith the Lord of hosts, Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon SEVENTY YEARS. And it shall come to pass, when seventy years

are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations."

If the reader will please notice, from the 18th to the 27th verses of this chapter there is twenty nations mentioned in particular. And then the prophet predicts that the kings of the isles which are beyond the sea, the kings of the mingled people that dwell in the desert, &c. "Lo, I begin to bring evil on the *city which is called by my name*. I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts."

Those national calamities were to commence at Jerusalem; consequently, in the first instance the fate of Zedekiah is predicted.

Ezekiel xii, 13, 14. "My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him, to help him, and all his bands; and I will draw out the sword after them."

What the Prophet Ezekiel declared should be done, the Prophet Jeremiah testifies was literally accomplished.

Jeremiah lli, 8-11. "But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes; he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death."

Zedekiah's army was scattered. God did draw out the sword after him. He was to *die at Babylon and not see it*. All was most astonishingly fulfilled. "Surely the Lord God will do nothing, but he *revealeth his secret* unto his servants the prophets." In the chain of consecutive judgments

that God predicted by Jeremiah upon the nations, Israel was to remain in Babylon *seventy years*; then he would punish the king of Babylon, the particulars of which we find recorded in Isaiah and Jeremiah, concerning which Daniel declares:

Daniel ix. 1, 2. "In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."

First.—SEVENTY YEARS WERE DETERMINED AS THE EXTENT OF THEIR CAPTIVITY, THEN GOD WOULD PUNISH HAUGHTY BABYLON, AND DECLARES:

Isaiah xlii. 17. "Behold, I will stir up the Medes against them, which shall not regard silver; AND AS FOR GOLD, THEY SHALL NOT DELIGHT IN IT."

In the above prophecy there is one feature in particular I wish to notice—the Medo-Persian's *disregard for gold*. On page 330 HERODOTUS says:

"In this city lived a man named Pythias, son of Atys, a native of Lydia, who entertained Xerxes and all his army with great magnificence. He farther engaged to supply the king with money for the war. Xerxes was on this induced to inquire of his Persian attendants who this Pythias was, and what were the resources which enabled him to make these offers. 'It was the same,' they replied, 'who presented your father Darius with a plane tree and vine of gold, and who, next to yourself, is the richest of mankind.' These last words filled Xerxes with astonishment, and he could not refrain from asking Pythias the amount of his wealth. 'Sir,' he replied, 'I conceal nothing from you, nor affect ignorance; but as I am able I fully tell you. As soon as I heard of your approach to the Grecian Sea I was desirous of giving you money for the war. On examining into

the state of my affairs, I found I was possessed of 2,000 talents of silver and four millions (wanting only 7,000) of gold staters of Darius; *all this I give you.*" Xerxes rejected the gift, and presented him a sum so as to make up the four millions of gold staters. Truly, they did not regard silver, nor did they delight in gold.

Second.—Not only did the Almighty make known the nation, that was to be the instrumentality of the overthrow of Babylon, but he called Cyrus by name before he was born, one writer says over one hundred years. See the last of XLIV, and the first of XLV chapters of Isaiah.

Third.—The secret is revealed to

Jeremiah li. 39, 40. "In their heat I WILL MAKE THEIR FEASTS, AND I WILL MAKE THEM DRUNKEN, THAT THEY MAY REJOICE, AND SLEEP A PERPETUAL SLEEP, and not wake, saith the Lord. I will bring them down like lambs to the slaughter, like rams with he goats.

This prediction, concerning the Babylonish monarchs' impious *feasting* and drunkenness, was most astonishingly fulfilled some twenty-five years after its utterance, as we read in

Daniel v. 1-6. "BELSHAZZAR, the king, made A GREAT FEAST TO A THOUSAND OF HIS LORDS, AND DRANK WINE BEFORE THE THOUSAND. Belshazzar, WHILE HE TASTED THE WINE, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives and his concubines drank in them. THEY DRANK WINE, AND PRAISED THE GODS OF GOLD, AND OF SILVER, OF BRASS, OF IRON, OF WOOD, AND OF STONE. IN THE SAME HOUR CAME FORTH FINGERS OF A MAN'S HAND, AND WROTE OVER AGAINST THE CANDLESTICK UPON THE PLAISTER OF THE WALL OF THE KING'S PALACE: AND THE KING SAW THE PART OF THE HAND THAT WROTE. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."

24-31. "Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written. MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about three-score and two years old."

Fourth.—Isaiah predicted that their rivers should be dried. Consequently, Cyrus cut a canal from the River Euphrates, the great source of importing immense wealth into the bosom of this great city, and dried up her rivers.

Fifth.—The prophet Jeremiah declared, Jeremiah li. 31. "One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end."

"Herodotus takes notice, that the extreme parts of the city of Babylon were taken before they who dwelt in the middle were sensible of the danger."

"Aristotle mentions it as a common report, that one part of the city had been taken three days before the other end knew it."—*Lowth.*

Sixth.—The mighty men of Babylon were to forbear to fight.

"The mighty men of Babylon have forborne to fight, they have remained in their holds: their might hath failed; they became as women; they have burned her dwelling places; her bars are broken."—*Jeremiah, li. 30.*

"The year before the siege of Babylon, Cyrus overthrew Belshazzar in battle, whereupon, his army retreated within the walls, where they were shut up by him and besieged. Afterward, when Cyrus entered the city, he ordered public proclamation to be made, that all persons should keep within their houses, and whoever was found abroad should be put to death. And threatened to set on fire, their houses, if any offered to hunt the soldiers from the top of their houses."—*Herodotus.*

Babylon was taken by surprise, by unexpectedly drain-

ing the Euphrates, and entering through the channel into the city."

Seventh.—The Almighty made declaration in Isaiah xlv.

1. "I will loose the loins of kings to open before him, (Cyrus), the two leaved gates, and the gates shall not be shut."

"Cyrus took the opportunity of a public festival, when the whole night was usually spent in revelings, and all manner of disorders. In this time of riot, the gates leading down to the river, that used to be shut every night, were left open, and gave passage to Cyrus and his army into the city which he became master of, while they thought themselves in the utmost security. This surprise caused so many messengers "To run one after the other," to acquaint the king with this unexpected news."—Bishop Lowth.

"THAT HIS CITY WAS TAKEN AT ONE END."—Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

Seventh.—Babylon is predicted to be filled with men, as with caterpillars. This was also most strikingly accomplished.

Jeremiah li. 14. "The LORD of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee."

"Cyrus reviewed at Babylon the whole of his army, consisting of 120,000 horse, 600,000 foot-men, and 2,000 chariots."—*Keith.*

Eighth.—Babylon was to be visited with widowhood and loss of children.

Isaiah xlvii. 9. But these two things shall come to thee in a moment in one day, the loss of children and widowhood; they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantment."

"During the reign of the Magies, and whilst the seven were engaged in their conspiracies, they had taken the advantage of the confusion of the times to provide against a siege, and their exertions had never been discovered; when they had resolved on the recovery of their liberties, they took this measure excepting their mothers, every man chose him from their family,

the female he loved best. THE REMAINDER WERE ALL OF THEM ASSEMBLED TOGETHER, AND STRANGLED."—*Herodotus*, p. 185.

Thus the TWO THINGS, loss of CHILDREN and WIDOWHOOD came upon them.

Well may the child of God exclaim. O the wonders of prophecy.

Ninth.—The thoroughfares were to be taken by surprise. "And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted."

Cyrus's forces made themselves masters of the gates and passages that led from the river to the city, and destroyed all the outworks belonging to the marshy grounds about the river Euphrates, by burning them with fire.

Among all the reminiscences of the past, pertaining to kingdoms and empires, for extent, wealth and magnificence, the empire of Babylon, with its unrivaled metropolis, surrounded with its massive walls, hundreds of watch towers, its gates of brass, the immense dyke surrounding the walls, both enclosing its ancient and modern palaces. The temple of Belus erected on a base, half mile square, its splendid hanging gardens, and magnificent furniture, exhibited at one time as a matter of astonishment and wonder, an hundred and four-score days, of which Esther speaks, excelled all others. The Prophet terms it, "the Glory of Kingdoms." For its wicked idolatry and impiety, God declares its overthrow and utter desolation.

Isaiah xiii. 19. "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

The above expression denotes the utmost degree of desolation and solitude, which has been fulfilled to the very letter.

20. "It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there."

First.—It is to be without an inhabitant.

Second.—It shall not be dwelt in from generation to generation."

Third.—The Arabian shall not pitch his tent amid its ruins.

Fourth.—Shepherds shall not make their folds there.

Captain Mignan in his travels, says:

"He was accompanied by six *Arabs* completely armed, but he could not induce them to remain over night, no, not until towards night, from the apprehension of evil spirits. It is impossible to eradicate this idea from the minds of these people, and when the sun sunk behind the Mugilibe, and the moon would have still lighted his way among the ruins, it was with infinite regret that he obeyed the summons of his guides."

And left the ruins of once proud Babylon, where God declared *none should dwell*, and the Arabian would not pitch his tent, and shepherds never make their folds. O the wonders of prophecy!

Tenth.—Babylon was to be for dens of *wild beasts*, and *owls* were to dwell amid her desolations.

Isaiah xiii. 21, 22. "But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the WILD BEASTS OF THE ISLANDS shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged."

"There are many dens of wild beasts in various parts; there are quantities of porcupine quills; and while the lower excavations are often pools of water, in most of the cavities are numbers of *bats* and *owls*.

"These subterranean caverns, over which the chambers of majesties may have been spread, are now the refuge of *jackalls* and other strange animals."

Sir R. K. Porter says: "I saw lions as I was approaching the ruins, and they left their footprints on the clayey soil."

Tenth.—Babylon was to become *heaps* and an *astonishment*.

Jeremiah li. 37. "And Babylon shall become *HEAPS*, a dwelling place for dragons, an *ASTONISHMENT*, and an hissing, without an inhabitant."

Sir R. K. Porter expresses his astonishment in the fol-

lowing language: "I could not but feel an *indescribable awe* in thus passing, as it were, into the gates of fallen Babylon."

Captain Mignan says: "I can not portray the *overpowering sensation of reverential awe* that possessed my mind while contemplating the extent and magnitude of ruin and devastation on every side."

Eleventh.—Babylon was to become *heaps*.

"The whole view was particularly solemn. The majestic stream of the Euphrates, wandering in solitude like a pilgrim monarch through the silent ruins of his devastated kingdom, still appeared a noble river under all the disadvantages of its desert-tracked course. Its banks were hoary with reeds, and the gray osier willows were yet there, on which the captives of Israel hung up their harps, and while Jerusalem was not, refused to be comforted. But how is the rest of the scene changed since then. At that time those broken *hills* were palaces, and those undulating mounds streets. This vast solitude filled with the busy subjects of the proud daughter of the east, now wasted with misery, her habitations are not to be found, and for herself the worm is spread over her."—*R. K. Porter*.

In the examination of both prophecy and history we are led to admire the mercy of God in making his *secrets known unto his servants the prophets*, and reiterate, O the wonders of prophecy as confirmed by the testimony of history!

Next to Babylon in the great chain of consecutive judgments enumerated in Jeremiah xxv. 19, is God's judgment on Egypt.

"Pharaoh king of Egypt, and his servants, and his princes, and all his people."

Twelfth.—LET US NOW PROCEED TO NOTICE GOD'S REVELATION OF SECRETS PERTAINING TO EGYPT.

First.—The sceptre of Egypt was to depart away.

Zechariah x. 11. "And the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away."

"Egypt became entirely subverted to the Persians about 350 years previous to the Christian era. It was afterwards subdued by the Macedonians, and was governed by the Ptolemies for the space of 294 years, until about 30 years before Christ it became a Roman province. It continued long in subjugation to the Roman empire, afterward to Constantinople. It was transferred

in A. D. 641 to the dominion of the Saracens. In 1250 the Mamelukes deposed their rulers and usurped the command of Egypt. A mode of government the most unjust and surprising that ever existed on earth was established and maintained. Each successive ruler was raised to supreme authority from being a STRANGER AND A SLAVE. Such is and has been the state of Egypt for over twenty-three centuries. She has been ruled, sacked, and pillaged by Persians, Macedonians, Romans, Greeks, Arabs, Georgians, Turks, &c.

Thirteenth.—THERE WAS TO BE NO MORE A PRINCE OF THE LAND OF EGYPT.

Ezekiel xxx. 18. "Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be NO MORE A PRINCE OF THE LAND OF EGYPT: and I will put a fear in the land of Egypt."

Hear Mr. Volney testify on this point.

"A more unjust and absurd constitution can not be devised than that which condemns the natives of a country to perpetual servitude under the arbitrary dominion of *strangers and slaves*. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties were themselves promoted from the Tartar and Circassian bands, and the four and twenty beys or military chiefs have ever been succeeded—not by their sons, but by their servants."—*Volney*, volume 1, p. 74.

Thus the prediction has been fulfilled. They have no more a prince of the land of Egypt.

Fourteenth.—IT IS DOOMED TO BE THE BASEST OF KINGDOMS.

Ezekiel xxix. 15. "IT SHALL BE THE BASEST OF THE KINGDOMS; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations."

"In Egypt there is no middle class—neither nobility, clergy, merchants, nor landholders. A universal air of misery manifests itself in all the traveler meets, and points out to him the rapacity of oppression and the distrust attendant upon slavery. The profound ignorance of the inhabitants equally prevents them from perceiving the causes of their evils, or applying the necessary remedies. Ignorance diffused through every class extends its effects to every species of moral and physical knowledge. Nothing is talked of but intestine troubles, the public misery, pecuniary extortions, bastinadoes, and murders. Justice herself puts to death without formality."—*Keith's Evidences of Prophecy*, pp. 243, 244.

Truly, it is a base kingdom, and all predicted concerning it has been fulfilled.

Fifteenth.—THE LORD REVEALETH HIS SECRET UNTO HIS SERVANT, THE PROPHET EZEKIEL, CONCERNING AMMON, to make Rabbah a STABLE, and the Ammonites a COUCHING PLACE FOR FLOCKS.

Ezekiel xxv. 1, 2, 5. "The word of the Lord came again unto me, saying, son of man, set thy face against the Ammonites, and prophesy against them; and I will make Rabbah a STABLE for camels, and the AMMONITES a COUCHING PLACE FOR FLOCKS: and ye shall know that I am the Lord."

Seetzen, a Russian traveler sent to explore the ruins of Ammon by the request of the emperor, says: "Ammon, once the residence of many kings, an ancient town which flourished long before the Hebrews, Greeks, or Romans. He says although this town has been destroyed and deserted for many years, I still found there some remarkable ruins which attest its ancient splendor."

First.—A square building very highly ornamented.

Second.—The ruins of a large palace.

Third.—A magnificent amphitheatre of immense size.

Fourth.—A temple with a great number of columns, &c.

Burkhardt says the buildings "exposed to the atmosphere are all in decay."

Mr. Buckingham, after describing the ruins of this once proud city, with its avenues and passages, remarks:

"But the first of these we found wholly closed up, and the last was partially filled up, leaving only a narrow passage just sufficient for the entrance of *one man* AND THE GOATS WHICH THE ARAB KEEPERS DRIVE IN HERE occasionally for shelter during the night."

Mr. Buckingham also remarks that he lay down among the FLOCKS OF SHEEP AND GOATS CLOSE TO THE RUINS OF AMMON, AND DURING THE NIGHT HE WAS ALMOST PREVENTED FROM SLEEPING BY THE BLEATING OF THE FLOCKS!

Truly, the prediction is most definitely accomplished, and the contrast between Babylon and Ammon most accurately demonstrated. Babylon was to be without an inhabitant, and the Arabian was not to pitch his tent amid its utter desolation, and Ammon was TO BE A COUCHING PLACE FOR FLOCKS. After a long drawn out period of hundreds of centuries the wonders of prophecy stand forth in all their living realities, proclaiming THERE IS A GOD. And "he revealeth his SECRET unto his servants the prophets."

Sixteenth.—THE LORD GOD REVEALETH HIS SECRET UNTO EZEKIEL THE PROPHET CONCERNING TYRE.

Ezekiel xxvi. 3-7. "Therefore thus saith the Lord God; behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I WILL ALSO SCRAPE HER DUST FROM HER, AND MAKE HER LIKE THE TOP OF A ROCK. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it saith the Lord God; and it shall become a spoil to the nations. And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord. For thus saith the Lord God; behold, I will bring upon Tyrus Nebuchadrezzar, king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people."

The ancient city of Tyre was built by the Sidonians about 1240 years before Christ. Having flourished 650 years it was taken by Nebuchadrezzar after a desperate resistance of 13 years. And when the great conqueror had reduced it to the necessity of surrendering, being masters at sea, they removed all their riches and valuables to a neighboring isle and there built another city, calling it NEW TYRE. This, like the former, rose to vast opulence, and the Prophet Zechariah was inspired to foretell the destruction of it also for its wickedness.

Zechariah ix. 3, 4. "And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behol! the Lord will cast her out, and he will

smite her power in the sea; and she SHALL BE DEVoured WITH FIRE."

As the *secret of the Lord* had been revealed concerning its destruction, about the year 240, after its foundation, it was taken by Alexander the Great, after a most desperate siege of near twelve months. ALEXANDER GAVE ORDERS THAT IT SHOULD BE FIRED IN EVERY PART; 8,000 were slain, 30,000 were sold for slaves, 2,000 were crucified.

Ezekiel xxvi. 12. "And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; AND THEY SHALL LAY THY STONES, AND THY TIMBER, AND THY DUST, IN THE MIDST OF THE WATER."

Nebuchadnezzar having demolished old Tyre, the stones and rubbish were afterwards used by Alexander to build a causeway from its ruins, through the water, out to New Tyre, fulfilling the prediction in a most literal sense, "BY LAYING HER STONES, TIMBER, AND DUST, IN THE MIDST OF THE WATER."

Ezekiel xxvi. 13, 14. "And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock; THOU SHALT BE A PLACE TO SPREAD NETS UPON; THOU SHALT BE BUILT NO MORE; for I the Lord hath spoken it, saith the Lord God."

The celebrated traveler, Maundrel, says:

"You find here no similitude of that glory for which it was renowned in ancient times. You see nothing here but a mere Babel of broken pillars, vaults, &c. Its present inhabitants are only a few poor wretches harboring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by divine Providence as a visible argument how God hath fulfilled his word concerning Tyre. * * *

The port of Tyre, small as it is at present, is choked up to that degree with sand and rubbish, that boats of those FISHERMEN who now and then visit this once renowned emporium AND DRY THEIR NETS UPON ITS ROCKS, can with great difficulty be admitted."

Another traveler, Bruce, describes TYRE AS A ROCK WHEREON FISHERS DRY THEIR NETS.

Four prominent features in God's visitation of judgment upon Tyre are visible.

1st. The dust was to be scraped away, and her ruins were to become like the top of a rock.

2d. She was to be devoured by fire.

3d. Her stones and rubbish were to be laid in the midst of the water.

4th. She was to be a place for spreading nets upon.

All of the above is most positively fulfilled. BABYLON was to be a desolation. It is. EGYPT was to remain as the basest of kingdoms. It is. AMMON was to be a COUCHING PLACE FOR FLOCKS. It is. Proud and wealthy TYRE was to be a place for fishermen to dry their nets upon. It is even so. O the wonders of prophecy!

Seventeenth.—THE LORD FORETELLS HIS SECRET UNTO THE PROPHET MICAH CONCERNING SAMARIA. Samaria was the strong-hold of the ten tribes that revolted against the House of King David. One writer says Herod the Great enlarged it, and in honor of Augustus "gave it the name of Sebaste." For their wickedness the prophet is sent to denounce the judgment of God upon it.

Micah i. 6. "Therefore I will make Samaria as an heap of the field, and as PLANTINGS OF A VINEYARD; AND I WILL POUR DOWN THE STONES THEREOF INTO THE VALLEY, and I will discover the foundations thereof."

This citadel of idolatry passed through a series of changes until it became an utter ruin; and Mr. Hacket, who visited its ruins, says: "They have removed much of the rubbish, THROWN DOWN THE STONES FROM THE DECLIVITY OF THE SIDES OF THE HILL, THE SITE OF THE ANCIENT CITY, AND NOW THERE IS WINE AND OLIVE-YARDS."

Unlike all the preceding cities above mentioned, this was to be "AS PLANTINGS OF A VINEYARD." It is even so this very day. O the wonders of prophecy! "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

Eighteenth.—GOD FORETELLS HIS SECRET CONCERNING THE FATE OF NINEVEH UNTO THE PROPHET NAHUM.

Nahum i. 1, 2, 8-10. "The burden of Nineveh. The book of the vision of Nahum the Elkoshite. God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. BUT WITH AN OVER-RUNNING FLOOD he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? he will make AN UTTER END: affliction shall not rise up the second time. FOR WHILE THEY BE FOLDEN TOGETHER AS THORNS, AND WHILE THEY ARE DRUNKEN AS DRUNKARDS, THEY SHALL BE DEVoured AS STUBBLE FULLY DRY."

Nineveh was the capital of Assyria. Its walls are said by heathen historians to have been one hundred feet high, sixty miles in compass, and to have been defended by fifteen hundred towers, each two hundred feet high.

"The king of Assyria, after the complete discomfiture of his army, confided in an old prophecy, that Nineveh would not be taken unless the river should become the enemy of the city; that after an ineffectual siege of two years, the river, swollen with long continued and tempestuous torrents, inundated part of the city, and threw down the wall for the space of twenty furlongs. The king deeming the prediction accomplished, despaired of his safety, and erected an immense funeral pile, on which he heaped his wealth, and with which himself and household and palace were consumed."—*Diodorus Seculus*.

Mr. Buckingham, in his *Travels in Mesopotamia*, says:

"The principal mounds, few in number, which show neither bricks, stones, nor other materials of buildings, but are in many places overgrown with grass, and resemble the mounds left by entrenchments and fortifications of ancient Roman camps, and the appearances of other mounds and ruins less marked than even these, extending for ten miles, and widely spread, and seeming to be the wreck of former buildings, show that NINEVEH IS LEFT WITHOUT ONE MONUMENT OF ROYALTY, WITHOUT ANY TOKEN WHATSOEVER OF ITS SPLENDOR OR WEALTH; THAT THEIR PLACE IS NOT KNOWN WHERE THEY WERE, AND THAT IT IS INDEED A DESOLATION, EMPTY, VOID, AND WASTE."

Five prominent points in the prediction of the prophet claim a brief notice.

1. A flood was to overwhelm them. It did.

2. They were to be folden together. They were.
3. They were to be drunken as drunkards. They were.
4. They were to be devoured by fire. They were.
5. There was to be an UTTER END of the place. There is.

One writer says: "The king, after taking all his princely furniture into the upper part of his palace to escape the FLOOD, in the midst of DRINKING AND REVELRY with his wives and concubines, FIRE WAS SET TO THE PALACE AND DEVoured THEM." We are led to exclaim, O the wonders of prophecy! With all this multitude of facts concerning God's revealed purposes and their definite accomplishment, who can doubt the declaration of the prophet, "SURELY THE LORD GOD WILL DO NOTHING, BUT HE REVEALETH HIS SECRET UNTO HIS SERVANTS THE PROPHETS."

I shall, in conclusion, present the judgments of God as revealed to his servants concerning Jerusalem, which inaugurate into the Gospel dispensation the same merciful economy of doing nothing as pertaining to judgment, without revealing his purposes unto his Son, and through him unto the church. Please consider well the following declaration: "GOD WHO AT SUNDRY TIMES AND IN DIVERS MANNERS SPAKE IN TIMES PAST UNTO OUR FATHERS BY THE PROPHETS, HATH IN THESE LAST DAYS SPOKEN UNTO US BY HIS SON."

Before presenting the testimony of God's dear Son, we shall direct your attention to the prophet's denunciation of judgments, and their literal fulfillment upon the city and inhabitants of Jerusalem.

Jeremiah xvii. 27. "But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; THEN WILL I KINDLE A FIRE IN THE GATES THEREOF, AND IT SHALL DEVOUR THE PALACES OF JERUSALEM, AND IT SHALL NOT BE QUENCHED."

Josephus, in *War Book VI, Chapter IV*, testifies:

"At which time one of the soldiers, without staying for any orders, and without any concern or dread upon him at so great

an undertaking, and being hurried only by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the Holy House. As the flames went upward the Jews made great clamor, such as so mighty an affliction required, and RAN TOGETHER TO PREVENT IT. And now they spared not their lives any longer, nor suffered any thing to restrain their force, since the Holy House was perishing.

"And now certain persons came running to Titus and told him of this fire as he was resting himself in his tent after the last battle; whereupon he rose up in great haste, and as he was, ran to the Holy House in order to have a STOP PUT TO THE FIRE, and after him followed all his commanders, and after them followed several legions in great astonishment. Then did Cæsar, both by calling to the soldiers that were fighting, with a loud voice, and by giving a signal to them with his right hand, ORDER THEM TO QUENCH THE FIRE. But they did not hear what he said, though he spake so loud, having their ears dinned by a great noise another way, nor did they attend to the signal he made with his hand. Some were distracted with fighting, and others with passion. As they were crowding into the temple together, many of them were trampled on by one another, while great numbers fell among the ruins of the cloisters, which were still hot and smoking, and were destroyed. They did not so much as hear Cæsar's orders to the contrary; they encouraged them that were before them to set it on fire. As for the seditious, they were in too great distress already to afford their assistance (TOWARDS QUENCHING THE FIRE.)

"And besides, one of those that went into the place prevented Cæsar, when he ran so hastily out to restrain the soldiers, and threw the fire upon the hinges of the gate in the dark, whereby the flame burst out from within the Holy House itself immediately, when the commanders retired, and Cæsar with them, and WHEN NOBODY ANY LONGER FORBADE THOSE THAT WERE WITHOUT TO SET FIRE TO IT. AND THUS WAS THE HOLY HOUSE BURNED DOWN WITHOUT CÆSAR'S APPROBATION."

"And now the Romans judging that it was in vain to spare what was round about the Holy House, BURNED ALL THOSE PLACES, AS ALSO THE REMAINS OF THOSE CLOISTERS AND THE GATES. They also BURNED DOWN THE TREASURY CHAMBERS, in which was an immense quantity of money."

Thus, dear reader, God did by human agency kindle a fire in the gates of Jerusalem that did devour the palaces, AND COULD "NOT BE QUENCHED."

Second.—The prophet predicted that in their utter destitution women would eat their children.

Lamentations iv. 10. "The hands of the pitiful women have sodden their own children: THEY WERE THEIR MEAT in the destruction of the daughter of my people."

"There was a certain woman that dwelt beyond Jordan named Mary. She was of an eminent family and wealthy. She had fled with the multitude to Jerusalem, and was besieged therein. After being repeatedly robbed and plundered of every thing she could procure to sustain life, she perceiving that her labors were for others and not for herself, and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow—snatching up her son, who was a child sucking at her breast, she said, 'O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? COME ON, BE THOU MY FOOD.' As soon as she had said this SHE SLEW HER SON, and then ROASTED HIM AND ATE THE ONE-HALF OF HIM."—*Josephus, B. VI., Chapter III.*

Third.—The prophet predicted in the next place a comparison of extreme suffering between those that were slain and those that died of famine.

Lamentations iv. 9. "They that be SLAIN WITH THE SWORD ARE BETTER than they that be SLAIN WITH HUNGER: for these pine away, stricken through for want of the fruits of the field."

Josephus being an eye-witness to the literal fulfillment of the above, has written a heart-rending comment on the above. A short extract must suffice.

"Now of those that perished by famine in the city the number was prodigious, and the miseries they underwent were unspeakable; for if so much as the shadow of any kind of food did any where appear, a war was commenced presently, and the dearest friends fell a fighting one with another about it, snatching from each other the most miserable supports of life. Nor would men believe that those who were dying had no food, but the robbers would search them when they were expiring, lest any one should have concealed food in their bosoms, and counterfeited dying. Nay, these robbers gaped for want, and ran about stumbling and staggering along like mad dogs, and reeling against the doors of the houses like drunken men. They would also, in the great distress they were in rush into the very same houses two or three times in one and the same day. Moreover, their hunger was so intolerable that it obliged them to chew

every thing, while they gathered such things as the most sordid animals would not touch, and endured to eat them. Girdles, shoes, and the very leather which belonged to their shields, they pulled off and gnawed. The very wisps of old hay became food to some, and some gathered up fibres and sold a very small weight of them for four attic (drachme.)

"It was not possible to gather herbs, by reason the city was ALL WALLED ABOUT. Some persons were driven to that terrible distress as to SEARCH THE COMMON SEWERS AND OLD DUNG-HILLS OF CATTLE, AND TO EAT THE DUNG WHICH THEY GOT THERE; and what they of old could not endure so much as to see, they now used for food."—*Josephus*, pp. 545, 553.

The reader can not fail to perceive from the above the fact of the prophet's prediction that they that were slain by the sword were better than they that were slain by the gaunt and horrid death of famine.

Fourth.—The prophet predicts the astonishment of the kings of the earth and of the world at the taking of Jerusalem."

Lamentations iv. 12. "The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem."

The following testimony from Josephus' War Book VI., Chapter IX., corresponds with the declaration above cited:

"Now when Titus was come into this (upper) city he admired not only some other places of strength in it, but particularly those strong towers which the tyrants in their mad conduct had relinquished; for when he saw their solid attitude, and the largeness of their several stones, and the exactness of their joints, as also how great was their breadth, and how extensive their length, he expressed himself after the manner following: 'WE HAVE CERTAINLY HAD GOD FOR OUR ASSISTANT IN THIS WAR, AND IT WAS NO OTHER THAN GOD WHO EJECTED THE JEWS OUT OF THESE FORTIFICATIONS; FOR WHAT COULD THE HANDS OF MEN OR MACHINES DO TOWARDS OVERTHROWING THESE TOWERS.'

In the next place we invite attention to what the Son of God spake concerning the approaching judgment upon the city of the Great King.

Luke xix. 41-43. "And when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy

peace! but now they are hidden from thine eyes. FOR THE DAYS SHALL COME UPON THEE, THAT THINE ENEMIES SHALL CAST A TRENCH ABOUT THEE, AND COMPASS THEE ROUND, AND KEEP THEE IN ON EVERY SIDE."

Josephus testifies, *Book V., Chapter XII.*:

"When Titus had, therefore, ENCOMPASSED THE CITY WITH THIS WALL, and put garrisons into proper places, he went round the wall at the first watch of the night and observed how the guard was kept. The second watch he allotted to Alaxander. The commanders of legions took the third watch. They also cast lots among themselves who should be upon the watch in the night time, and who should go all night long round the spaces that were interposed between the garrisons. So ALL HOPE OF ESCAPING WAS NOW CUT OFF FROM THE JEWS, TOGETHER WITH THEIR LIBERTY OF GOING OUT OF THE CITY."

Thus, as the Lord Jesus predicted, their enemies came up, cast a trench, and built a wall around the city, encompassing and keeping them in on all sides.

Second.—The Lord Jesus declared their enemies should lay the city even with the ground, and her children within her.

Luke xix. 44. "And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Josephus saith:

"Then did the famine widen its progress, and devoured the people by whole houses and families. The upper rooms were full of women and children that were dying by famine, and the lanes of the city were full of the dead bodies of the aged. The children also, and the young men wandered about the market-places like shadows, all swelled with the famine, and fell down dead wheresoever their misery seized them. As for burying them, those that were sick themselves were not able to do it, and those that were hearty and well were deterred from doing it by the great multitude of those dead bodies, and by the uncertainty there was how soon they should die themselves, for many died as they were burying others, and many went to their coffins before that fatal hour was come.

"There ran away to Titus many of the eminent citizens and told him the entire number of the poor that were dead, and that no fewer than SIX HUNDRED THOUSAND were thrown out at the gates, though still the number of the rest could be discovered;

and they told him farther that WHEN THEY WERE NO LONGER ABLE TO CARRY OUT THE DEAD BODIES OF THE POOR, THEY LAID THEIR CORPSES ON HEAPS IN VERY LARGE HOUSES AND SHUT THEM UP THEREIN.

"They were every where slain and every where beaten, and as for a great part of the people, they were weak and without arms, and had their throats cut wherever they were caught. Now round about the altar lay the dead bodies heaped upon one another, as at the steps going up to it ran a quantity of their blood, whither also the dead bodies that were slain above (on the altar) fell down.

"While the house was on fire every thing was plundered that came to hand, and ten thousand of those that were caught were slain; nor was there a commiseration of any age, or any reverence of gravity, but children, and old men, and profane persons, and priests, were all slain in the same manner.

"Thus did the miseries of Jerusalem grow worse and worse every day. The multitude of carcasses that lay in heaps one upon another was a horrible sight, and produced a pestilential stench. Those who had been used to ten thousand murders and must tread upon those dead bodies as they marched along, so were they not terrified, nor did they pity them as they marched over them, nor did they deem this affront offered to the deceased to be any ill-omen to themselves.

"When Titus, in going his round along these valleys, saw them full of dead bodies and the thick putrefaction running about them, he gave a groan, and spreading out his hands to heaven, called God to witness that was not his doing. And such was the sad case of the city itself."

Thus, dear reader, as the Lord had declared, "THEY LAID HER CHILDREN WITHIN THE CITY;" and the once heaven-favored city that was called the joy of the whole earth, now became a "Golgotha."

The priests, elders, and Levites, scribes, Pharisees, and hypocrites, hoary-haired sires and matrons, delicate females and juvenile innocence, all, all alike fell victims to the indiscriminate ravages of the triple scourge of war, pestilence, and famine, that vied with each other in scattering lamentation, mourning, and woe, holding high carnival over the putrid carcasses of hundreds of thousands of victims immolated upon the altar of unbelief and heaven-daring obstinacy to the entreaties of a kind and merciful God that had led their

fathers through a succession of ages, proclaiming himself to be the Lord, merciful and gracious, forgiving iniquity, transgression, and sin; some with blear eyes, bloated and swollen, tottering, stumbling, and reeling like drunkards with intensified hunger gnawing at their empty stomachs, after sucking wisps of straw, and eating leathern girdles, shoes, and such particles of loathsome refuse as they could pick from common sewers and dung-hills, in paroxysms of intense physical and mental agony would fall dead.

Another class marked by the arrow that flieth by night, walketh in darkness and wasteth at noon-day, as its victims, with famine staring them in the eye, the alternate glow of consuming fever at their vitals, and ague chilling life's current in their lonely habitations, with dark clouds of gloom hanging round and mantling the few remaining moments with despair, embittered at times, as memory assumed its empire, with the consciousness of the horrid associations by which they were surrounded; and amid it all, no friend to sympathize, cool the burning fever-parched lip, and wipe the brow of the plague-stricken victim as the clammy sweat of death gathered upon him. Thus perished tens of thousands of this once devoted and highly-favored people.

Another class with their throats cut made a speedy exit from all the horrors of anarchy, rapine, pestilence, and famine, to Shehol, where Job declares in Chapter III.: "The wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor."

The triple scourge of war, pestilence, and famine, in the siege, taking, and destruction of the strong-hold of the daughter of Zion, caused the loss, it is said, of one million two hundred thousand souls.

Third and last place, we invite the reader to notice the literal fulfillment of the second verse.

Matthew xxiv. 2. "And Jesus said unto them, See ye not all these things? Verily I say unto you, THERE SHALL NOT BE LEFT HERE ONE STONE UPON ANOTHER, THAT SHALL NOT BE THROWN DOWN."

"Now as soon as the army had no more people to slay or to plunder, because there remained none to be objects of their fury, (for they would not have spared any had there remained any other such work to be done,) CESAR GAVE ORDERS THAT THEY SHOULD NOW DEMOLISH THE ENTIRE CITY AND TEMPLE, but should leave as many of the towers standing as were of the greatest eminency, that is, Phaselus, and Hippicus, and Mariamne, and so much of the wall as enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison; but for all the rest of the wall it was so THOROUGHLY LAID EVEN WITH THE GROUND BY THOSE THAT DUG IT UP TO THE FOUNDATION, THAT THERE WAS LEFT NOTHING TO MAKE THOSE THAT CAME THITHER BELIEVE IT HAD EVER BEEN INHABITED. This was the end which Jerusalem came to by the madness of those that were for innovations—a city otherwise of great magnificence, and of mighty fame among all mankind."—*Josephus*, p. 443.

Maimonides, a Jewish Rabbi, says "that the very foundations of the temple were digged up, according to the Roman custom." His words are these: "On that ninth day of the month Ab—fatal for vengeance—the wicked Turnus Rufus, of the children of Edom, PLOUGHED UP THE TEMPLE and the places round it, that the saying might be fulfilled—Zion shall be ploughed as a field. O the wonders of prophecy! All that holy seers and the Lord Jesus predicted concerning Jerusalem has been most astonishingly fulfilled, and all that remains concerning the *generation* that he declared should not pass away till they beheld "the Son of Man coming in the clouds of heaven with power and great glory," will be fulfilled in like definite manner. Concerning this point we shall speak in future numbers, if the Lord will. Let us, therefore, take heed to the following declaration of the apostle:

"God who at sundry times and in divers manners spake in times past unto our fathers by the prophets, HATH IN THESE LAST DAYS SPOKEN UNTO US BY HIS SON," and by

him foretold the present condition of the moral, political, and religious states of the world, together with the signs that should precede his coming, all of which most definitely go to prove, when understood by faith, that the great coming storm of God's wrath cast its shadow but little in advance of the stern and awful realities that hasteth greatly. Dear reader, if not ready, prepare speedily to meet it, for it can not be delayed much longer. Judging from the method of God's dealing in the past, and comparing the present condition of all things with what he hath declared by his Son, they *should be*, at the time he cometh to make inquisition for the blood of Calvary, we are compelled to say the end is near. The harvest is ripe. Prophecy terminates just about these days.

About six hundred years before the birth of Christ the Lord revealed unto Jeremiah the prophet a consecutive chain of judgments pertaining to the nations of the earth, under the metaphor of a "WINE-CUP OF FURY," causing them all to drink, beginning at Jerusalem, and ordaining it to pass down through successive ages and nations, CAUSING A WHIRLWIND to be raised up from the coasts of the earth, declaring that in the "LATTER DAYS IT SHOULD BE CONSIDERED PERFECTLY." THOSE LATTER DAYS HAVE NOW COME. THEY ARE HERE.

Jeremiah xxv. 15. "For thus saith the Lord God of Israel unto me; TAKE THE WINE-CUP OF THIS FURY at my hand, and cause all the nations to whom I send thee, to drink it."

Jeremiah xxii. 19, 20. "Behold, a WHIRLWIND OF THE LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: IN THE LATTER DAYS YE SHALL CONSIDER IT PERFECTLY."

The reader can not fail to see the effect of this cup of God's fury upon the nations through past ages.

The Psalmist David uses an additional term in connection with the metaphor expressive of intensified wrath.

Psalms lxxv. 8. "FOR IN THE HAND OF THE LORD THERE IS A CUP, AND THE WINE IS RED; IT IS FULL OF MIXTURE; AND HE POURETH OUT OF THE SAME: BUT THE DREGS THEREOF ALL THE WICKED OF THE EARTH SHALL WRING THEM OUT, AND DRINK THEM."

DRINKING THE DREGS OF THIS CUP seems to imply that at the last closing up of earth's bloody drama, when the tares are ripe, and the last generation having rejected all the precious invitations of the gospel, perverted the solemn warnings that God in mercy would give them, scoffed at the signs—the positive unerring precursors of earth's day of doom and fire—put DARKNESS for LIGHT and LIGHT for DARKNESS, instead of presenting the plain simple evidences of the coming of the Just One to prepare the professed bride of Christ for usefulness in spreading this grand and solemn truth, in order to alarm the world of a sense of their danger, they have proclaimed, *my, my, MY LORD DELAYETH HIS COMING.* O, dear reader, to what an alarming extent have religionists presumptuously ventured. Religious picnics, feasts, festivals, and frolics, are the almost every day occurrences. Like ancient Babylon that impiously feasted and revelled on the eve of their "Mene, mene, tekcl," being written by the hand of God on the wall of their doomed monarch's temple, who rejected the secrets revealed by God unto the Prophets Isaiah, Jeremiah, and Daniel, who foretold his doom; so does the great mass, with little exception, refuse to hear the truths in God's precious word now due the church, and, doubtless, *PURPOSED BY THE ALMIGHTY TO BE PREACHED TO THIS JUDGMENT-HASTENING GENERATION.*

This people, favored above all others, having the light of God's precious truth beaming with the accumulated evidences of near six thousand years upon the pathway of the church, refusing to hear the voice of God as he speaks in his word in solemn warning concerning the evidences that mark most definitely the day of God at hand.

This people that slumbers and sleeps amid the abounding of iniquity, and permits their love to remain cold for this generation, THE DREGS OF THE WINE-CUP OF GOD'S FURY ARE PREPARED.

The metaphor conveys the idea that as the dregs in a cup are more deeply impregnated with the strength of the potation, so God would in his infliction of judgment INTENSIFY THE LAST JUDGMENTS upon a people that rejected the greatest amount of light; and, dear reader, this is most positively true, as it respects all that now reject the vast amount of light that is now radiating from every part of God's sacred word.

Will you—O can you reject such plain positive evidences of God's love to you in the gift of his Son, who died that you might live? The day of rewards and punishment hasteth greatly. "God who at sundry times and in divers manners spake in times past unto our fathers by the prophets, hath in THESE LAST DAYS SPOKEN UNTO US BY HIS SON."

We shall, in future numbers of these little tracts, present THE LAST DAY TOKENS that the Son of God hath given the church concerning THE SIGNS OF HIS COMING AND THE END OF THE WORLD.

There is another view concerning "THE CUP OF GOD'S WRATH;" it is of fearful import; it is this. Anciently when victims were doomed to death, not unfrequently they were permitted to drink from a cup narcotics that caused a stupor to steal insensibly over them, rendering them totally insensible of their fate.

It seems to me that the church and the world by some undefinable agency is now brought into this precise condition, and if not soon—very soon aroused from the state of fancied and presumptive security in which they are now sleeping, must soon cry, Lord! Lord! open unto us; and in

response to the impulsive cry of despair hear it said, I never knew you!

The state of the world and church at the time the Lord terminates the conflict of ages, closes up probation, ushers in the day of burning and perdition of ungodly men and brings in everlasting righteousness by destroying them that corrupt the earth, is most clearly defined in the New Testament, and it is the days in which we are NOW LIVING. God having revealed his secrets in times past unto our fathers by the prophets, hath in these last days revealed them unto us by his Son.

LET US, THEREFORE, GIVE EARNEST HEED TO WHAT HE HATH SAID CONCERNING HIS COMING AND THE END OF THE WORLD.

"He comes! he comes! the heavens rend!
Floods, clap your hands! ye mountains, joy!
Forests in glad obeisance bend!
Earth, raise your hallelujahs high.
Let Zion wake the lofty strain—
'Live, King of kings! for ever reign!'

"Ripe is the vintage of the earth;
Its clustering grapes are round and full;
And vengeance, vengeance bursts to birth,
Sudden and irresistible!
Messiah comes to tread again
The wine-press of the battle-plain.

"The cry is up, the strife begun,
The struggle of the mighty ones;
And Armageddon's day comes on,
The carnival of Slaughter's sons;
War lifts his helmet to his brow;
O God! protect thy people now!"

REASONS FOR BELIEVING THE END OF ALL THINGS IS
SPECIALLY NIGH, EVEN AT THE VERY DOOR.

First. God presignified the world's destiny, by the Great image in Dan'l ii—The Gold, *Babylon*—The Silver, *Media Persia*—The Brass, *Grecia*—The Iron, *Pagan Rome*. The iron and clay of the feet mingling themselves with the seed of men and not cleaving one to the other. *Papal and Republican Rome* of the present day. The exhausted condition of this symbol, presents itself to the eye and mind of every candid observer, and God is about to rise up, and smite, and shake, terribly the earth, and destroy all human governments.

Second. The question of Matt. xxiv, 3d—"What shall be the sign of thy coming and the end of the world," embraces in the answer, several reasons, why, I believe we are nearing the end of this world, 1st, False Christs were to arise, 2d, Wars and rumors were to convulse the world. They have in almost an uninterrupted, consecutive stream of blood and carnage, whelmed nations in ruin, wrapped cities on fire, laid nations, kingdoms, and empires desolate, and glutted earth with purple gore, and caused a universe to weep, groan, and travail in pain. 3d, The Papal abomination hath stood out its 1260 years, in its pretended holy place, and made desolate the saints during its domination.

Fourth. The Sun hath been darkened, and the Moon hath withheld its light. *Fifth.* The Stars hath fallen from heaven. *Sixth.* There hath been "fearful sights and great signs from heaven." *Seventh.* There hath been "signs in the Sun, and in the Moon, and in the Stars." The next event in consecutive order, is "The shaking of the powers of the heaven,"—which doubtless is the fulfilment of what God declared in Heb. xii, 26-29; Isa. ii, 19, 21, xxiv, 17, 21—"Tis when God "riseth to shake terribly the earth." Oh! solemn thought, yet true.

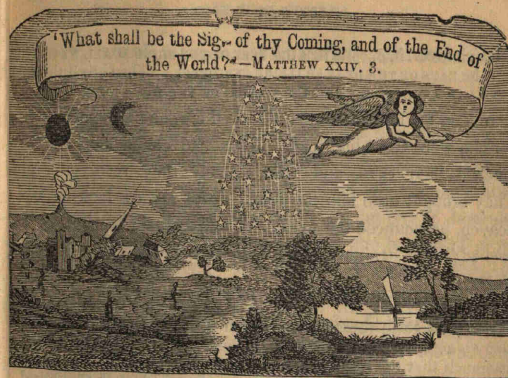
Eighth. The Day of Judgment is appointed. See Acts xxii, 31, 32,—and the Scriptures declare God's obedient children will see it approaching, see Heb. x, 25—yea more, the children of God are of the light, and it is declared, that it will not overtake them "as a thief."

Ninth. The Lord will come to judge the world, when faithful men are proclaiming it. And evil servants are saying, "in their hearts my Lord delayeth his coming." This fills the prophetic mould, this very day, 'tis even so. See Matt. xxiv, 45, 51.

Tenth. Because faithful watchmen proclaim the Lord is coming, another class will "say Peace and safety." See 1 Thess. v, 1 to 7. This also is true to the very letter.

Eleventh. Amid all the signs in mercy given as the precursors of the Day of God, there will be those that "scoff" and "say where is the promise of his coming." See 2 Peter iii, 3, 4.

Every thing portends the day of God at hand. The political, religious, moral and natural elements. The consecutive, discursive, symbolic and chronological prophesies, point to these days. Every thing seems to be in a transition state. Creation's doom is nigh. Earth's sun is setting amid darkness, sorrow, lamentation, mourning and woe! Prepare to meet thy God, if thou wouldst escape, flee speedily, for soon the door will be eternally closed, and if unprepared, thou wilt be Lost! Lost! Oh! the value of the golden moments—do not let them run to waste. Lord make thee wise unto salvation is the fervent prayer of thy friend.



LAST DAY TOKENS.—No. 2.

By S. S. BREWER, MINISTER OF THE GOSPEL.

FAR, far back in dim distant ages God promised to the world Saviour. Holy seers and prophets sung of the Shiloh, the wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, Immanuel. Age on Ages rolled away. All the prophets, priests, and kings, desired to see the coming of the Son of Man. It is proclaimed, "Behold I will send my messenger, and shall prepare the way before me." Some four hundred years ago the anxious expectant church upon their onward destiny, setting forth to reach the hour appointed, and definitely marked on the prophetic dial. The time appointed has come. A voice one is heard proclaiming, "This is he that was spoken of by the Prophet Esaias, saying, Prepare ye the way of the Lord, make his paths straight." The Shiloh—the King of the Daughters of Zion has come. The root and offspring of David, the bright and morning star hath risen. This is he of whom the prophet declared:

Isaiah XXXV. 5, 6. "Then the EYES OF THE BLIND SHALL BE OPENED, AND THE EARS OF THE DEAF SHALL BE UNSTOPPED. Then shall the DUMB LEAP AS AN HART, and the TONGUE OF THE DUMB SING."

Among the multitudes that followed him on his departure from Jericho were two blind men. Jesus had compassion on them, touched their eyes, and "immediately they received sight." They brought unto him the deaf. Jesus sighed, looking up to heaven, pronounced the wonderful "*Ephphatha*"—that is, "be opened;" and straightway his ears were opened, and he spake plain.

Matthew xv. 30, 31. "And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, many others, and cast them down at Jesus' feet, and he healed them: insomuch that the multitude wondered when they saw the dumb speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel."

He fed thousands with five loaves and two fishes, raised the dead to life, and wrought wonders such as the world never before beheld; yet amid his own people *to whom he was sent* they refused to hear, railed at, rejected, and cried away with and blasphemed him. Seeing and knowing the unbelief of the priests and the elders, that they were about to take council to put him to death, he informed his disciples that he must soon leave them, consoling them with the assurance that, although whither he went they could *not come*, yet he would *come again* and receive them to himself; that where he was there! there! they should also remain for ever. Amen.

This information concerning his going away from and returning to take them unto himself, prepared the way for those questions propounded by the disciples in the 24th chapter of Matthew, 3d verse:

"TELL US WHEN SHALL THESE THINGS BE, AND WHEN SHALL BE THE SIGN OF THY COMING, AND OF THE END OF THE WORLD?"

1st. The question *is not* what shall be the sign of the destruction of Jerusalem, that he had plainly declared, "That when

they saw Jerusalem compassed with armies, *then know* that the desolation thereof is nigh."

2d. It is *positively evident* that the Saviour *is not* informing them concerning the destruction of Jerusalem, from the fact that the first event predicted is *wars* and rumors of wars, and then declares, "*The end is not yet.*" Now what is the fact? is it not this? The first war that broke out the city of Jerusalem was destroyed by Titus; consequently, if the burden of prophecy was as some contend—to foretell the destruction of Jerusalem—then there is an unreconcilable discrepancy in the teaching of our Lord; for he declared they should hear of wars and rumors of wars. They must come to pass. *But the end is not yet:* whereas the very *first war*—the end, or destruction of Jerusalem—did come. The Lord also declared nation should rise

against nation, and kingdom against kingdom, *before the end* he referred to should come; and as Rome was mistress of the world at the time Jerusalem was destroyed, it did not refer to the overthrow of that city and people, as there was no nation or kingdom to rise against imperial Rome at the time Titus destroyed the city of David. Caesar taxed the world. See Luke ii. 1, 2. And we can not find that "nation did rise against nation, and kingdom against kingdom," until the fourth century, when the Roman empire was sub-divided into at least ten divisions. Then nations and kingdoms rose up against each other.

3d. Our Lord in his discourse specifies a time of tribulation *such as never was nor ever shall be*; and declares that unless those days should be shortened, *no flesh should be saved.* Suppose every being in Jerusalem had been put to death, could they constitute all flesh? Nay, verily.

4th. The destruction of Jerusalem *did not* embrace the greatest amount of suffering, either in numbers or duration. The greatest amount claimed to have been put to death is one million two hundred thousand, and it lasted but three years and a half; but under the domination of *Papal Rome* we have a long drawn out period of *twelve hundred and sixty years*, during which long

dark night of lamentation, mourning, and wo, from *forty to six*haken. *They did not see* the sign of the Son of Man in heaven: millions perished by starving, drowning, hanging, racking, but *They did not see* and hear all the tribes of the earth mourning at the stake, in houses, villages and cities tortured by all *They did not see* the Son of Man coming in the clouds of heaven infernal machines that Dominican ingenuity, assisted by Diawith power, and great glory. *They did not see* the angels, nor lus, could invent. Say which is the tribulation. *They did not see* a great sound of a trumpet gathering his elect from the

5th and last objection to the above view is the positive dour winds from one end of heaven to the other. No! no! they laration of Jesus as brought to view in Luke xi. 29. were the generation denounced as an evil and adulterous one.

"And when the people were gathered thick together, he They had no sign given them but the one above specified, and gan to say, this is an evil generation: they seek a sign; when that was fulfilled before their eyes the chief priests and there shall no sign be given it, BUT *the sign of Jonas* the elders gave large money to the soldiers to have them testify prophet?" which was literally fulfilled. o what happened *when they were asleep*.

Matthew xii. 40. "For as Jonas was three days and three night It appears plain to me that every candid reader must admit in the whale's belly, so shall the Son of Man be three days and the hat our Saviour was answering the question concerning his nights in the heart of the earth." coming and the END OF THE WORLD.

Before the excruciating death of the thorn-crowned suffer Before dismissing this part of the subject we will notice the he delivered the above prediction, which came to pass in d objection urged by some against applying the teaching of our time, as the following testimony of the once bold and zealous Lord to the generation now living, because the terms then employed were then in the present past tense. "This generation persecutor, Saul of Tarsus, with other living witnesses of shall not pass till all these things be fulfilled." The present truth certify: tense is used frequently when speaking of events centuries in

1 Corinthians xv. 3-6. "For I delivered unto you first of all t the future; for instance, see Isaiah ix. 6: "For unto us a child which I also received, how that Christ died for our sins according the born, a son is given." This was not fulfilled until near eight to the Scriptures; and that he was buried, and that he rose agai hundred years after. Isaiah liii. 3: "He is despised; we hid the third day, according to the Scriptures; and that he was seen hundred brethren at once, of whom the greater part remain u hundred years after. Isaiah liii. 3: "He is despised; we hid Cephas, then of the twelve; after that he was seen of above f our faces; he WAS DESPISED." 7th verse: "He was oppressed, hundred brethren at once, of whom the greater part remain u our faces; he WAS DESPISED." 7th verse: "He was oppressed, hundred brethren at once, of whom the greater part remain u and was afflicted." 8. "He was taken from prison." 9.

In conclusion on this point, let me say that the generation And he MADE his grave with the rich." This was not *past* then addressed by our Lord on the sign of *his coming* and "And he MADE his grave with the rich." This was not *past* end of the world did not see the events enumerated by him for *present* when the prophet wrote. Hundreds of years rolled filled. *They did not* live to see nation rise against nation, kithair ample rounds ere it was fulfilled. And so with our Lord's dom against kingdom. *They did not see* the greatest tributeaching in Matthew. He spake precisely as the prophets did, tion. *They did not see* the days of Jerusalem's destruction in the manner that the apostle declares in Romans iv. 17: "God shortened; for Jesus declared the days of vengeance wonwho quickeneth the dead and calleth those things which be not come when all things that were written *should be fulfilled upon though they were*." Our Lord taught precisely in that sense them; consequently that tribulation was not shortened. Thwhen speaking of the generation that should not pass away till did not see the sun and moon darkened. *They did not see* all be fulfilled. The generation Isaiah addressed did not see stars fall from heaven. *They did not see* the powers of heavimmanuel, although he used the present tense. Neither did the

generation addressed by our Lord see what he predicted, though the present tense was used in answering the question concerning his coming and the end of the world.

This is the very generation now living that can look back and view by an eye of faith the literal accomplishment in the harmonious order of all the events that were to precede his *eral personal appearing*, except the shaking of the powers the heaven, and of which we shall speak in a future number the Tokens.

First.—In the chain of consecutive events is

FALSE CHRISTS.

1. CAZIBA was the first of any note that made a noise in the world. Being dissatisfied with the state of things under Adrian he set himself up at the head of the Jewish nation, and proclaimed himself their long expected MESSIAH.
2. In the reign of Theodosius the younger, in the year of Lord 434, another impostor arose called Moses Cretensis.
3. In the reign of Justin, about 520, another impostor appeared who called himself the Son of Moses.
4. In the year 529. The Jews and Samaritans rebelled against the Emperor Justinian, and set up one Julian for their King, who accounted him the MESSIAH.
5. In the year 571, was born Mahomed, in Arabia. At first he professed himself to be the MESSIAH who was promised to the Jews.
6. About the year 721. In the time of Leo Isaurius, arose another false MESSIAH in Spain, his name was Serenus.
7. "The twelfth century was fruitful in false Messiahs, for about the year 1137, there appeared one in France who was put to death."
8. In the year 1138, the Persians were disturbed with a Jew who called himself the MESSIAH.
9. In the year 1157, a false Messiah stirred up the Jews at Cordoba in Spain.
10. In the year 1167, another false MESSIAH arose in the kingdom of Fez, which brought great troubles and persecutions upon the Jews.
11. In the same year, an Arabian set up for the MESSIAH, and pretended to work miracles.
12. Not long after this, a Jew who dwelt beyond Euphrate called himself the MESSIAH.
13. In the year 1174, a magician and false Christ arose in Persia, who was called David Almuser.
14. In the year 1176 another of these impostors arose in Moravia

15. In the year 1199, a famous cheat and rebel exerted himself in Persia, called David el David, he was a man of learning, a great magician, and pretended to be THE MESSIAH.

16. We are told of another false Christ in the same century by Maimonides and Solomon,—no less than "TEN FALSE CHRISTS arose in the twelfth century."

17. In the year 1497, we find another FALSE CHRIST, whose name was Ismael Sophus.

18. In the year 1500, Rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah.

19. In the year 1509, one whose name was Pfeffer Korn, a Jew of Cologne, pretended to be THE MESSIAH.

20. In the year 1534, rabbi Salomo Malcho, giving out that he was THE MESSIAH, was burnt to death by Charles V of Spain.

21. In the year 1615, a FALSE CHRIST arose in East Indies, and was greatly followed by the Portuguese Jews.

22. In the year 1624, another in the low countries pretended to be THE MESSIAH of the family of David, and of the line of Nathan.

23. In the year 1666, appeared the FALSE MESSIAH, Sabata Sevi, who made so great a noise and gained such a number of proselytes.

24. The last false Christ that made any considerable number of converts, was one Rabbi Mordecai, a Jew of Germany; he appeared in the year 1682."

The above is abridged from the Religious Encyclopedia, and of which the Editor says, it is, in the way it is given by him, "A true and exact account as can well be given." Although *Professor Tholuck* gives an account of FIFTY-EIGHT FALSE CHRISTS.

This link of prophecy was not fulfilled in the *destruction of Jerusalem*, but is now complete.

Second.—The Saviour predicted that "NATION SHOULD RISE AGAINST NATION, AND KINGDOM AGAINST KINGDOM."

In the beginning of the fourth century, the Huns and Bulgarians crossed the Rhine and Danube, and soon, the once haughty and imperial Rome, was sub-divided into ten petty kingdoms, then nation began to rise against nation, and kingdom against kingdom, which was NOT fulfilled at the destruction of Jerusalem.

GREGORY called the GREAT, who filled the pontifical chair from the year 590 to 604, makes the following judicious remarks:

"Our Redeemer, desiring to find us ready, and restrain us

from the love of the world, predicted—that nation shall rise against nation, and kingdom against kingdom, and there shall be great *Earthquakes*, and *Pestilences* and famines,—such events we know have already taken place, and others we fear as nigh; for we see that our times are marked more than former periods by the RISE OF NATION AGAINST NATION, and the prevalence among them of calamities.”

Since that early period, the sanguine and bloody struggles of European Monarchs, that has in their love of worldly fame and glory, on the gory fields of war, made ramparts of the bodies of *hundreds of millions of human beings* to mount themselves what is called by the devotees of Mars, honor and glory. No one can for a moment doubt the most definite fulfillment of the above prediction. We will close this head of our subject with the following pithy comment on the Crimean War, and it is applicable to all others.

WAR.—“A hundred thousand mad animals whose heads are covered with hats, advance to kill or be killed by a like number of their fellow mortals covered with turbans. By this strange procedure they want to know whether a tract of land, to which none of them has any claim, shall belong to a certain man whom they call Sultan, or to another whom they call Czar, neither of whom saw or ever will see the spot so furiously contended for, and very few of those creatures who thus mutually butcher each other ever beheld the animal for whom they cut each others' throats! From time immemorial this has been the way of mankind almost all over the earth. What an excess of madness this is! and how deservingly might the Supreme Being crush to atoms this earthly ball, this bloody nest of such ridiculous murderers!”

Third.—AND THERE SHALL BE FAMINES.

Awful famine in Egypt, A. D., 42.
By famine and sword, 580,000
Jews were destroyed between
96 and 180.
At Rome, attended by a plague,
262.
In Britain, so grievous that the
people ate the bark of trees, 272.
In Scotland, and thousands die,
806.
In England, where 40,000 perish,
810. In Italy, there was such a famine

Awful one in Phrygia,
So dreadful in Italy, that parents
ate their children,
In England, a severe famine of
years,
In England, Wales and Scotland,
of plague,
Again when thousands starve,
Again, which lasts four years,
Awful one throughout Europe,
In Italy, there was such a famine

that the dead lay in the streets
124.
In England and France, this famine
leads to a pestilential fever
which lasts from 1193 to 1195.
In England, 1251.
In England thousands died of
famine, 1294.
Again so dreadful in England,
that the people devoured the
flesh of horses, dogs, cats and
other animals, 1315.
Famine in China, 900,000 died,
1352.
In England and France, 1353.
Again throughout the kingdom,
&c., &c., 1801.

Truly the above is Famine in divers places, fulfilling the prediction, and mingling a cup of wretchedness and woe beyond measure to describe.

Fourth.—“AND PESTILENCES IN DIVERS PLACES.

At Rome, a most awful plague,
10,000 persons perish daily, A.
D., 78.
The same fatal disease again ravaged
the Roman Empire, 167.
In Rome, pestilence appeared and
continued three years, 187.
In Britain, a plague raged so furiously,
and swept away such
multitudes, that the living were
scarcely sufficient to bury the
dead, 430.
A dreadful one began in Europe,
and extended all over Asia and
Africa, and continued many
years, 558.
The plague killed 10,000 daily in
Turkey, 590.
In Constantinople, 300,000 died
of plague, 717.
In Constantinople, 200,000 of its
inhabitants perished, 746.
This plague raged for three years,
and was equally fatal in Calabria,
Sicily and Greece.

Again, one so great that bread
was made from fern roots, 1438.
In Milan, 60,000 died, 1450.
Awful one in France, 1693.
One general in Great Britain,
1748.
One which devastates Bengal,
1771.
At the Cape de Verdes where
16,000 persons perish, 1775.
One severely felt in France,
1789.
One severely felt in England,
1795.
Again throughout the kingdom,
&c., &c., 1801.

Famine in divers places, fulfilling the prediction, and mingling a cup of wretchedness and woe beyond measure to describe.

A great pestilence in Ireland called the *Fourth*, destroyed a great number of the people, 1383. 30,000 persons perished of a dreadful pestilence in London, 1407. Again in Ireland, great numbers died, 1466. Dublin was wasted by plague, 1470. An awful pestilence in Oxford, 1471, and throughout England a plague which destroyed more people than the continual wars for the fifteen preceding years, 1478. The awful SUDOR ANGLICUS, or sweating sickness, very fatal at London, 1483. The plague at London, so dreadful that Henry VII. and his court removed to Calais, 1500. Again the sweating sickness, [MORTAL IN THREE HOURS.] in most of the capital towns in England half the inhabitants died, and Oxford was depopulated, 1517. Limerick was visited by a plague, when many thousands perished, 1522. A pestilence throughout Ireland, 1525; and the English Sweat, 1528; and a pestilence in Dublin, 1575. 30,578 persons perished of the plague in London alone, 1603. 1004, it was also fatal in Ireland. 200,000 perished of a pestilence at Constantinople in 1611. In London a great mortality prevailed, and 35,417 persons perished, 1625. In France, a general mortality; at Lyons 60,000 persons perished, 1632. The plague brought from Sardinia to Naples, (being brought by a transport with soldiers on board,) raged with such violence as to carry off 400,000 of the inhabitants in six months, Memorable plague which carried off 68,596 persons in London in one single night, 4,000. The hearse were common on carts; and the continued *bring out your dead*, rang every heart. Defoerates the times of the plague of 1603, 100,000. Fires were kept up night and day to purify the air for three days, and it is thought the infection was not totally destroyed till a great conflagration of 1666, 60,000 persons perished of plague at Marseilles and neighborhood, brought in a ship from the Levant, One of the most awful plagues that ever raged, prevailed in Persia, a fatal pestilence which carried off 80,000 of the inhabitants of Bassorah, In Egypt, more than 80,000 perished of Plague, In Barbary, 3,000 died daily; at Fez, 247,000 perished, In Spain and at Gibraltar, immense numbers were carried off by a pestilent disease in 1502. Again at Gibraltar, an epidemic fever much resembling the plague, and caused great mortality in the Asiatic cholera, this fatal disease made sad havoc in the man family in many countries, the North, East, and South of Europe, and in the countries of Asia, where alone it carried more than 900,000 persons. Africa, many cities overturned. At Sunderland, October 26, 1819 one in Syria, Palestine, and at Quebec, June 8th, 1832; raged in France, Two Sicilies, Genoa, Berlin, London, Edinburgh, Liverpool, Rome, &c.—it appeared at New York, June 27, 1832.

From the above gloomy picture no one can doubt that we have had "PESTILENCES IN DIVERS PLACES." Truly the air hath flown by night, walked in darkness, and wasted on-day. The gory demon of War reeking with blood, gaunt mine, with all its deathly and horrid concomitants, and Pestilence, with its burning, blasting, sickening, consuming train of woes, mantling the hearts of its death stricken victims with despair, has held carnival amid hundreds of millions of the human family, wrung oceans of tears from the broken hearts of sires, mothers, widows and orphans, burdened the heavens with groans, lamentation, moaning and bitter complaint, and made earth a Golgotha.

Fifth.—"AND GREAT EARTHQUAKES IN DIVERS PLACES." Once our Lord uttered the above prediction, we have the following list of EARTHQUAKES that have taken place.

The accompanied by the eruption of Vesuvius; the cities of Pompeii and Herculaneum were buried, A. D., 79. In France, Germany and Italy, 801. Constantinople overturned, and all Greece shaken, 936. One felt throughout England, 1089. One at Antioch, many towns destroyed, among them Marisum and Manistria, 1114. Catania in Sicily overturned, and 15,000 persons buried in the ruins, 1137. One severely felt at Lincoln, 1142. At Calabria, when one of its cities and all its inhabitants were overwhelmed in the Adriatic Sea, 1186. One again felt throughout England, 1274. At Naples, when 40,000 of its inhabitants perished, 1456.

One felt in London, part of St. Paul's and the Temple churches fell, 1580.
 In Japan, several cities made ruins, and thousands perished, 1596.
 Awful one at Calabria, 1638.
 One in China, when 300,000 persons were buried in Pekin alone, 1662.
 One severely felt in Ireland, 1690.
 One at Jamaica, which totally destroyed Port Royal, 1692.
 One in Sicily which overturned 54 cities and towns, and 300 villages; of Catania and its 18,000 inhabitants, not a trace remained. More than 100,000 lives were lost, 1693.
 Palermo nearly destroyed, and 6,000 persons perished, 1726.
 Again in China, and 100,000 people swallowed up at Pekin, 1731.
 One in Hungary which turned a mountain round, 1736.
 Lima and Callao demolished; 18,000 persons buried in the ruins, October 28th, 1746.
 One at Palermo which swallowed up a convent, 1740.
 In London the inhabitants terrified by a slight shock, February 8th, 1750.
 Another but severer shock, March 8th, 1750.
 Adrianople nearly overwhelmed, 1752.
 At Grand Cairo half of the houses and 40,000 persons swallowed up, 1754.
 Quite destroyed, April, 1755.
GREAT EARTHQUAKE at Lisbon.
 In about eight minutes most of the houses and upwards of 50,000 inhabitants were swallowed up, and whole streets buried. The cities of Combra, Oporto, and Braga, suffered

dreadfully, and St. Ubes wholly overturned. In one second hurried into a large part of Malaga, 1797.
 ruins, one-half of Fez in at Constantinople which destroyed the royal palace and than 12,000 Arabs perished, 1800.
 Above half of the Island Madeira became waste, 1800.
 2,000 houses in the Island violent felt in Holland, 1804.
 Meteline, in the Archipelago in the kingdom of Naples were overthrown. This where 20,000 persons lost their lives, 1805.
 miles, even to Scotland, the Azores a village of St. Michael's sunk, and a boiling water appeared in its place, 1810.
 One in Syria extended over 1,600 square miles. Balbec destroyed one at Caracas. Thousands of persons were lost, rocks and mountains split and rolled into valleys, the rivers were blackened or changed their courses. Many towns were swallowed up and totally destroyed, 1812.
 A destructive one at Smyrna, a great felt throughout India. The district of Kutch sunk; 2,000 At Taurus 15,000 houses destroyed and a multitude of persons were buried with it, 1819.
 One which overthrew Messina, Genoa, Palermo, Rome, and a number of towns in Italy, many other towns, great damage sustained and thousands perished, 1819.
 Archindschan wholly destroyed fatal at Messina, 1826.
 and 12,000 persons buried in Spain which devastated Murcia and numerous villages; 6,000 persons perished, 1829.
 At Borgo di San Sepolevo an earthquake of the earth swallowed the duchy of Parma no less
 In strict conformity with the prediction that our Lord uttered concerning EARTHQUAKES in divers places, this, like all others, has been fulfilled; and till heaven and earth pass away, not one word or tittle shall fail till all be accomplished.
 Earth has groaned mightily and shook terribly beneath the stupendous tread of this dread scourge that has so frequently torn, and engulfed its thousands without a moment's warning.
 dear reader, you can not fail to perceive that it has taken a long period of time to fulfill all that the Great Teacher uttered upon

than forty shocks were experienced at Borgatara, and at Pontremoli many houses were thrown down, and not a chimney left standing, 1834.
 In many cities of Southern Syria, by which hundreds of houses were thrown down, and thousands perished, 1837.
 At Martinique, by which nearly half of Port Royal is destroyed, nearly 700 persons killed, and the whole island damaged, 1839.
 At Tornate the island made a waste, almost every house destroyed, and thousands of the inhabitants lose their lives, February 14th, 1840.
 Awful and destructive earthquake at Mount Ararat. In one of the districts of Armenia 3,137 houses were overthrown, and several hundred persons perished, July 2d, 1840.
 Great earthquake at Zante, 1840.
 Dreadful earthquake at Mendoza, S. A. In three minutes the city was destroyed; not a house remained standing. Of a population of 20,000 souls not 4,000 escaped the dire catastrophe. Not a family, says one writer, remained entire, March 20th, 1861.

the Mount of Olives to his disciples concerning the "sig *Third*.—We are now led to inquire the meaning of the 16th HIS COMING AND THE END OF THE WORLD," not the destruce: "THEN LET THEM WHICH BE IN JUDEA FLEE INTO THE of Jerusalem.

Sixth.—We shall, under our sixth head, offer some remarks on the power predicted we shall have in the fifteenth verse.

Matthew xxiv. 15, 16. "When ye therefore shall see the *abomination of desolation, spoken of by Daniel the prophet*, stand in holy place, (whoso readeth, let him understand;) then let him flee into the mountains." *Abomination of desolation*, called Peter the Hermit, an enthusiast, and French Peter of Amiens, who had quited the military profession and turned pilgrim, having traveled to the Holy Land, he deplored on his return to Pope Henry II. that infidels should be in possession of the

The Lord Jesus refers us to a power spoken of by the Prophet Daniel, permitted in the order of God to fulfill a prophetic destiny, called THE ABOMINATION THAT MAKETH DESOLATE. Daniel xi. 31, also xii. 11. There is a chronological period connected with this last reference, of which we speak presently.

First.—I understand the above power to be none other than the power of the **PAPAL ROMES**—the ABOMINATION THAT MAKETH DESOLATION, which hath been the cause of all the blood and slaughter, and now agitated Europe, and in the end these unchristian and idolatrous wars against the rights of mankind cost the lives of 500,000,000 of men.¹⁵—*World's Progress.*

I am informed the original signees "AN ABOMINABLE OR MURDERING
FUL DESTROYER;" and such was Papacy. In Revelation "The principal force of the crusaders consisted in their cavalry,
it is seen in vision drunken with the blood of the saints," d when that force was mustered in the plains of Bithynia, the
martyrs of Jesus. In verse 5 it is called "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," fights and their martial attendants on horseback amounted to one
hundred thousand fighting men, completely armed with the helmet
d coat of mail. We depend not on the eyes or knowledge, but

Second.—It was to “*stand in the holy place.*” In 2 Th. the belief and fancy of a chaplain of Count Baldwin, in the estimate of six hundred thousand pilgrims able to bear arms, besides priests and monks, the women and children of the Latin camp. In the reader starts, and before he is recovered from his surprise I add, on the same testimony, that if all who took the cross had accomplished their vow, above six millions would have migrated from Europe to Asia. Yet the myriads that survived, that marched, pressed forward on the holy pilgrimage, were a subject of astonishment to themselves and to the Greeks. The copious energy of language sinks under the efforts of the Princess Anne. The range of locusts, of leaves and flowers, of the sands of the sea, or the stars of heaven imperfectly represent what she had seen and heard, and the daughter of Alexis exclaims that Europe was loosed from its foundations and hurled against Asia. Godfrey, of Bouillon, erected his standard on the first swell of Mount Calvary. On the fifth day the crusaders made a general assault, in the fanatical hope of battering down the walls without engines, and of scaling them without ladders. They were driven back with shame and slaughter to the camp. The time of the siege was indeed fulfilled

a Friday, at three in the afternoon, the day and hour of the Pi Godfrey, of Bouillon, stood victorious on the walls of Jeru A bloody sacrifice was offered by his mistaken votaries to th of the Christians. Resistance might provoke, but neither a sex could mollify their implacable rage. They indulged themdure sound doctrine; but after their own lusts shall they heap to three days in a PROMISCUOUS MASSACRE, and the infection of themselves teachers, having itching ears; and they shall turn away bodies produced an epidemical disease. After SEVENTY their ears from the truth, and shall be turned unto fables." Moslems had been put to the sword, and the HARMLESS JEW BEEN BURNED IN THEIR SYNAGOGUE, they could still reserve a mul of captives, whom interest or lassitude persuaded them to Of these savage heroes of the cross, Tancred alone betrayedie can probably doubt the fulfillment of the 11th verse. The sentiments of compassion. *The holy sepulchre was now five the bloody victors prepared to accomplish their vow. Bare and barefoot, with contrite hearts and in an humble posture ascended the HILL OF CALVARY amid the loud anthems of the kissed the stone which had covered the Saviour of the world beloved with tears of joy and penitence the monument of the redemption.*"—Gibbon, volume v., pp. 573, 595.

Godfrey was considered the most worthy of the champion. Because of *iniquity* God destroyed Sodom and Gomor- Christendom, after he had allowed the devotees of the aboh in the days of Lot. The sun of probation will set, and the tion that maketh desolate to indulge themselves *three days* to dispel dispensation close amid the abounding of unparalleled *promiscuous massacre*, and contented himself with the "nickedness and iniquity. title of Defender and Baron of the Holy Sepulchre."

Thus, dear reader, in the most definite sense did the world—tares and wheat growing together. The tares are then dwelt in Judea see "THE ABOMINATION THAT MAKETH LATE" in their midst.

Seventh.—"AND MANY FALSE PROPHETS SHALL RISEpt state of society, "Put ye in the sickle, for the harvest is DECEIVE MANY."

Prophet in the above instance doubtless has referenceVERFLOW, FOR THEIR WICKEDNESS IS GREAT." The above descriptive language is very strong indeed. There ill be an *overflowing of wickedness*, an abounding of iniquity.

2 Corinthians xi. 13-15. For such are false apostles, dede Apostle Jude also declares the Lord Jesus will come, taking workers, transforming themselves into the apostles of Christ, geance on the ungodly. These are murmurers, complainers, no marvel; for Satan himself is transformed into an angel of their mouth speaking *great swelling words*, having men's Therefore it is no great thing if his ministers also be transformd persons in admiration, because of advantage. Partiality is a the ministers of righteousness; whose end shall be accordersons in admiration, because of advantage. Partiality is a their works."

The great Roman apostasy has produced myriads, and only Rome, but legions protesting against her enormities. A profligate in possession of title corrupted the way of truth, and put darkness for light, lig wealth is caressed and courted, and real virtue in the low darkness, called bitter sweet, sweet bitter, and lengthenedle of poverty is past by unnoticed by the professed spiritual sides whose mouths speak great swelling word; in high places.

iniquity like a cart-rope. The time has arrived of which the hostile made declaration.

2 Timothy iv. 3, 4. "For the time will come when they will not receive until the Lord Jesus closes the conflict of ages. No

Thus VERY, VERY MANY have, are, and will continue to be language of the twelfth verse is conjunctive, and manifests the legitimate results of the influence of the above class of teachers. Eighth.—"AND BECAUSE INIQUITY SHALL ABOUND THE LOVE OF MANY SHALL WAX COLD."

Because of *iniquity* God destroyed the world in the days of The sun of probation will set, and the tion that maketh desolate to indulge themselves *three days* to dispel dispensation close amid the abounding of unparalleled

The Lord Jesus declared the *harvest* to be the *end of the* The above descriptive language is very strong indeed. There ill be an *overflowing of wickedness*, an abounding of iniquity.

The above descriptive language is very strong indeed. There ill be an *overflowing of wickedness*, an abounding of iniquity. Apostle Jude also declares the Lord Jesus will come, taking geance on the ungodly. These are murmurers, complainers, their mouth speaking *great swelling words*, having men's persons in admiration, because of advantage. Partiality is a marked feature in these days of silver-slipper, velvet-cushion, and downy-pillow religion. A profligate in possession of title wealth is caressed and courted, and real virtue in the low le of poverty is past by unnoticed by the professed spiritual sides whose mouths speak great swelling word; in high places.

Inspiration declares most emphatically that the closing hour of probation will be those of *peril* and danger as well as apostasy. Please mark the following heaven-denounced offences in the sight of God in connection with the perils that now surround this judgment-hastening generation:

2 Timothy iii. 1-5. "THIS KNOW ALSO, THAT IN THE LAST PERILOUS TIMES SHALL COME. FOR MEN SHALL BE LOVERS OF THEIR SELVES, COVETOUS, BOASTERS, PROUD, BLASPHEMERS, DISOBEDIENT TO PARENTS, UNTHANKFUL, UNHOLY, WITHOUT NATURAL AFFECTION, BREAKERS, FALSE ACCUSERS, INCONTINENT, FIERCE, DESPISERS OF THEM THAT ARE GOOD, TRAITORS, HEADY, HIGH-MINDED, LOVERS OF PLACEMORE THAN LOVERS OF GOD; HAVING A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF: FROM SUCH TURN AWAY."

From the above positive apostolic testimony the LAST DAY is the direct opposite to the fabled notion of some that the Gospel dispensation will close with the evangelization of the world. But what is the present condition of the world at the close of the eighteenth centuries of the preaching of the Gospel? Can the devotees of the millenium indulge in the least glimmering of hope, in the realization of their much to be desired expectation?

Before speaking of the state of the world we shall show the sad and deplorable condition of the unfessedly religious part of the country.

The Lord Jesus declared in the *last days* the love of money should wax cold, and as the result of this coldness they should

"HEAP TO THEMSELVES TEACHERS HAVING ITCHING EARS." By way of introduction I insert an extract from the Rev. Beecher's sermon upon the "BIBLE A SUFFICIENT CREED."

"Hence I say that liberty of opinion in our theological seminaries is a mere form. To say nothing of the thumb-screw of criticism by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of hand-cuff, or the Methodist, Baptist, Episcopal or other evangelical hand-cuff. Hence it has secretly come to pass that the minds of themselves dare not study their Bible. Large portions thereof seldom touched. It lies useless lumber, or, if they do study it, they dare not show their people what they find there. There is something criminal in saying any thing new. It is sub-

ing to utter words that have not the mould of age upon them. For through the ministry the same spirit has been conducted to the people. The same penalties hang over them. The denominations are so nearly balanced, the strife for power is so keen between them, that every fancied departure from that creed is seized to make political capital as really as in any political campaign. *Houses must be built; salaries must be raised.* This requires wealth. *Wealth requires members and patronage.* This creates a servile dread of the GOLD. Therefore, the people watch their minister, and the minister is afraid of his people. For if he studies independently, if he goes outside of the books, if he slips the hand-cuffs the people assemble—it will not please—the opposition will seize it—we shall be unpopular—we shall not succeed. Oh woful day! Oh unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! THOU SAYEST I AM RICH, AND INCREASED GOODS, AND HAVE NEED OF NOTHING; AND KNOWEST NOT THAT THOU ART POOR, AND MISERABLE, AND BLIND, AND NAKED! Thus are the ministry of the evangelical Protestant denominations not only formed the way up under a tremendous pressure of merely human fear, they live, move and breathe, in a state of things radically corrupt, and appealing every hour to every base element of their nature to hush up the truth, and bow the knee to the power of APOSTASY.

Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness somewhere, but ah! it is hopeless of reform. We all pass on, and the tide rolls down to night. The time has come when men, having itching ears and forms of godliness without the power, are heaping to themselves teachers; when they will not endure sound doctrine, but are turned aside unto fables. And the whole has come out stealthily, nobody knows how, among good men, out of good motives. Was not this the way things went with Rome? Are not living her life over again? And what do we see just ahead? Another General Council! A World's Convention! Evangelical Alliance and Universal Creed!"

Here is a thrilling blast of warning from over the deep to the Laodiceans of England, by the REV. ROBERT ATKINS, of Liverpool.

Preaching in ceiled houses Sabbath after Sabbath to the same congregation appears to me but little better than mockery, when the awful state of Christendom arises before me, overshadowed as with the cloud of Almighty vengeance; and yet were I to pursue the course that best accords with my present state of feeling—I to cry aloud through the streets and lanes of this city day and night—woe, woe, woe to the inhabitants—woe to the corrupters of the pure Gospel of the blessed Jesus—I should be regarded as a

fanatical maniac; and, at the sacrifice of future usefulness, only secure the lamentable satisfaction of having borne my testimony against a degenerate age and an apostate church.

What is the opinion that the churches of the present day entertain of themselves and of the world? My hearers, am I not stating truth when I say—go where you will, either to the platforms of the Bible Societies or Missionary Societies, or to the pulpits of churches or dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success of the Gospel? You will all be persuaded that the ministers and the churches are as holy and zealous as they well can be—that the world is mending everywhere through the influence of religious example, and that we may safely expect the triumph of the Gospel—the fulfillment of the promise that the whole earth shall be filled with the GLORY OF THE LORD.

The Apostle Paul informs us that in the beginning of the dispensation only worked by his mysteries, in the latter days would assume the character of an actual manifestation. In his second Epistle to Timothy he also declares that in the last days *perilous* times shall come; or men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof—ever learning, and never able to come to the knowledge of the truth; men of corrupt minds, reprobate concerning truth; evil men and seducers, waxing worse and worse, deceiving and being deceived. And the Apostle Peter gives this additional awful picture: there shall come in the last days scoffers who after their own lusts, and saying, where is the promise of his coming? Here you have two descriptions of the last days, that of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, and the second is of God's. Which of the two will you believe? But, lest there be any misapprehension, let us fairly and honestly inquire whether this description of the future actually corresponds with the present state of the church and of the world; and in tracing the likeness, may God carry us to the vision to every one of your minds as he has to mine. And we want a standard whereby to judge of the apostacy of the churches, we must take the church of Christ when the apostacy of spirit was least manifested, that is to say, in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the Spirit? Where is the confidence and brotherly love that made things common? And where is the selling all that we have to become a disciple of the Lord Jesus? Where has the spirit of self-denial and of cross-bearing fled? Where is the taking up the cross of the spoiling of our goods? Where is the persecution of those who live godly in Christ Jesus shall endure? and where is the

hated of all men for Christ's name's sake? * * * * *
Apostasy, APOSTACY, APOSTACY, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but alas! they cry, 'We are *rich, and increased in goods, and have need of nothing;* and that *blasphemy is added to apostacy.* Do I speak too strongly? Have I overdrawn the picture? Come with me to Lambeth Palace; tell the number of its turrets; count its splendid halls and its sainted chambers; give a tongue to these appendages of state, these contributors to luxury, and say, Oh! say, what are all these calculated to teach a pleasure-loving and a world-loving sinner! Go to that salaried dissenting preacher who had found a resting-place in his five hundred or his one thousand a year, and see whether his stipulated income or the round of duty for which it is paid will give you any just idea of the leader and exemplar of Bible pilgrims. Go to the opulent professing churchman, or the wealthy deacon; go to the *Christian* merchant, or the *Christian* shop-keeper, and the church's comment on the two notable commandments of our Saviour, 'Lay not up treasures on the earth,' and 'Labor not for the meat that perisheth,' where, oh! where is the world-hater, the money-despiser, the cross-lover to be found? Where is the Bible sojourner, the Bible probationer for eternity, the Bible sufferer for Christ's sake—Christ's living epistles which sinners may read? Where have they their hiding-place? My brethren, my brethren, the whole Gospel system and the very Gospel object is *perverted*, and yet I am censured as a railer for calling the churches apostate. The churches do not know that iniquity is working in the way of mystery. The churches do not know that Satan's method of damning souls is by giving them much that has the appearance of good—that he will go to the length of making a three-parts Christian to keep the inquirer in peace, that he may thus not only make his damnation more sure, but also bring deeper reproach upon Christ and his cause. Is the witness of the spirit a thing inquired after? The sinner shall have it, but it will be counterfeit. Is peace, is joy, is a praying or preaching gift wanted? They shall be given, but remember, they are blessings and gifts too frequently of Satan's giving. Holiness of heart and Christ's example are the only things that Satan fears; and all partial piety and half-hearted Christianity are Satan's glory and the church's shame. I have given you a short sketch of what are called the Christian churches of the day, who are going to convert the world by their teaching and their example. Do I revile them? Nay; but according to the light which God has imparted to me I feel called upon, careless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning to the deluders and to the benefit of the deluded; and it is my constant prayer that they may awake to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath give indisputable evidence that the

measure of the iniquity of the Gentile church is full. * But I must take my leave for the present of the rich churches who are possessed of goods, the churches that love not appearing, the churches that scoffingly cry out, where is the promise of his coming? the Anti-christian, Apostate Gentile church. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for PLEAD WITH THEM. * * * Oh! that in the last days God would give me energy of body and of mind, and mighty power of the spirit to warn the individual sinner with effluence; that some might yet escape for their lives, and take refuge from the coming calamity in the hitherto despised but still outstretched arm of their Saviour."

A British writer in the LONDON QUARTERLY JOURNAL PROPHECY, for January, 1850, speaking of this boasted age progress, says:

"The age also boasts of its religion as a part of its progress. With many, religion is mere philosophic speculation upon the connection with man's soul. With others, it consists in admiration for the Bible, as a book of literary excellencies. With others, the adoption of a creed, or connection with a church. With others it consists in bustle and outward zeal. In all, it lacks LIFE—deep, intense glowing life, which so marked it in EARLIER TIMES. Its root is not in the conscience, but in some outer region of the senses, which does not bring us into close and living contact with Jehovah himself. It is a thing of the imagination, or of the intellect, even of the affections, but not of the conscience. There can be no religion which has not its seat there. The hindrance to living religion is the want of a "PURGED CONSCIENCE." And till the conscience has been purged from dead works, there can be no real religion—no true service of God. How little is there of conscience in the religion of the day! Hence that lack of simplicity, of firmness, of serenity, which we should expect. Hence its hollowness and shallowness. The religion of the day is an *easy minded* religion; a religion without conflict and wrestling, without self denial and sacrifice, a religion which knows nothing of the pangs of new birth at its commencement, and nothing of the desperate struggle with the devil, day by day, making us long for resurrection deliverance and for the Lord's arrival. It is a SECOND RATE RELIGION—a religion in which there is no largeness, no elevation, no self devotedness, no all constraining love. It is a *hollow* religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul at rest, a conscience not at peace with God; a religion marked, not by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and being unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and brawn of harder times—very different from the indomitable, much end

ing, storm-bearing religion, not merely of apostolic days, but even the Reformation; it is an *uncertain* religion, that is to say, it is not rooted in *certainly*, it is not the outflowing of a soul assured of the filial relationship between itself and the Father, and rejoicing in the filial relationship between itself and the Son. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for PLEAD WITH THEM. * * * Oh! that in the last days God would give me energy of body and of mind, and mighty power of the spirit to warn the individual sinner with effluence; that some might yet escape for their lives, and take refuge from the coming calamity in the hitherto despised but still outstretched arm of their Saviour."

These are some of the features of the age. SUCH IS ITS PROGRESS. Such are its prospects of self-regeneration, or world's regeneration. How little in all this do we see of God! How little can we expect, in these movements of the Spirit of God! There is a movement, doubtless; nay, not one movement, but many. But how much of this is the work of the Holy Spirit—of Him who alone can form an age or regenerate a world? How much from above, and how much from beneath? How much onward and upward, and how much backward and downward? Is not the age one which is specially grieving, nay, quenching the spirit? And in many of these things which are counted *progress*, are we not *grieving* Him most *signally and awfully*? Instead of setting our face steadfastly to go after Christ, are we not following after Antichrist, in his manifold delusions, in which mixing up truth and falsehood, he is seeking to deceive the very elect? Instead of putting ourselves under the teaching of the Spirit, are we not taking the false guidance of the evil one, now clothed in the fair disguise of radiant knowledge, and going before us as an angel of light, to mislead and ruin?

Not as though some strange thing were happening to us. WE LOOK FOR NO TIMES OF RIGHTEOUSNESS IN THESE LAST DAYS. We have been warned to expect evil, and not good—PROGRESSIVE EVIL and NOT PROGRESSIVE GOOD—until the Lord come."

The above is a most masterly description of the present, *weak, formal, proud, self-conceited, self-sufficient, self-righteous, inefficient, bustling, world loving, self-lauding, silk and satin, penny wise and pound foolish, laodicean condition of the church at this very moment, although written thirteen years ago*. We see nothing to encourage us to hope for the better, but on the contrary, the movement becomes more accelerated in

the downward progression to a perfect night, and a fiery bow vane of self-denial to the high and more ennobling walks of self-gratification. *Progress* from the conversion of the world

I will now introduce a description of *progress* in the six all the essential attributes of christianity, to a conversion of form of meeting to worship the meek and the lowly one, in the church to the love of high sounding titles, popularity, pleasure, contrast with the meeting appointed by him in "Luke xxiv, ease and honorary distinction more than God. held according to the testimony of the apostle, *Acts*
&c.—

1. *Meeting of the General Assembly of the Church of Scotland* May 21st, 1842.—"About 12 o'clock proceeded to the high church in the following order of procession. Detachment of Dragoon Magistrates of Canongate in their robes. Town Councillors of city in their robes. The Magistrates and Treasurer of the city in their robes. Carriage with city Mace and Sword. The Right honorable the Lord Provost in his robes. Band of the 53d Regiment of Enniskillen Dragoons. A part of the city Police in full dress. Trumpeters in state dress. Carriage and pair with Ushers. Grace's State Carriage, drawn by four horses, with Pages and bearer. Yeomen of the Scottish Guard. Enniskillen Dragoon His Grace the Lord High Commissioner, attended by his bearer and Chaplain, in the Royal carriage, drawn by six Yeomen of the Scottish Guard. Party of the City Police. Enniskillen Dragoons. His Grace's private carriage. Then followed carriages of the nobility and gentry, with several carriages of private gentlemen, amounting in all to between forty and fifty. A detachment of dragoons lined the High-street, from whence, as High School, the road was kept by the 53d regiment. The line of procession was crowded—in some parts to excess—far passing the attendance on any former occasion. The Rev. GORDON, Moderator of the last General Assembly, PREACHED AN ABLE DISCOURSE from Matt. 5. 13—"YE ARE THE SALT OF THE EARTH, TO A numerous and attentive audience. DIVINE SERVICE having concluded, his Grace the Commissioner proceeded to his State Carriage, up the High-street, down Bank-street, to the Mound, up the Hanover-street to St. Andrew's church which has been given for the accommodation of the Assembly. The Assembly being convened and constituted by a SOLEMNIZING PRAYER FROM Dr. GORDON the Clerk called over the roll of the members."—*Edinburgh* 1842.

The above is *progress* from the low to the high church *progress*, from a coming out to an amalgamation with the world. *Progress* from a seeking the honor that cometh from God to seeking the honor that cometh from man. *Progress* from seeking that from above to that from beneath. *Progress* from

"THE CHURCH SADLY DEGENERATE."

The *Oberlin Evangelist* of February 4, 1846, contained an article under the above title, by *Prof. Finney*. The Editor, says the following extracts:

"There are few topics, if any, more unwelcome to us than this. A very flash of light that breaks upon our minds revealing more and more the depths of this degeneracy, it is painfully agonizing. All the glories of the guilt and shame of Zion we love. All reveals the dishonor reflected upon the Saviour whom we serve and adore. We have had the facts before our minds, that in general, the Protestant churches of our country as such, were either apathetic or hostile to nearly all the great moral reforms of the age. There are practical exceptions—yet not enough to render the fact otherwise than general.

It comes to our ears and our eyes also through the religious prints, that very extensively, church members are becoming devotees of fashion. Join hands with the ungodly in parties of pleasure, in dancing, festivities, and as no unnatural consequence, their sons and daughters forsake the houses of evangelical worship, and resort to a strain of preaching more consonant with their own tastes, their own manner of life, and we may add, the manner of life pursued by their fathers and mothers. It is no wonder that a strain of preaching that makes no demand for a change of heart and life, could attract the young, while their orthodox parents live a life which kills the vitality of EVANGELIC TRUTH."

"We need not expand this painful subject. Suffice it that the evidence thickens, and rolls heavily upon us, to show that the churches generally are becoming SADLY DEGENERATE. They have gone far from the Lord, and he has withdrawn himself from them."

"It is then fatal, both to the interests of elevated piety, and to the salvation of souls, to suppose that a low standard of piety, as the thing is commonly understood, can be any form of scriptural piety at all. The admission of this error, has ALREADY SLAIN ITS MYRIADS OF SOULS, and has done infinite mischief in DEPRESSING THE PIETY OF THE CHURCH!"

Said a writer in the *Christian Era*—

"The question of your friend, Kirk, suggests some very mournful reflections. At the present time there seems to be a most universal

of bargain and sale, sometimes of pernicious fanaticism and will pecuniary extravagance. Self-aggrandizement seems to be the controlling element of man's nature, and over-reaching and fraud characterize nearly every private business transaction; while selfishness and insincerity is every where prominent. This, every man of truth, who looks with an observing and philosophic eye upon the world around him, will acknowledge to be an overdrawn picture of society in this blessed 'Age of Progress.'

"THE INCREASE OF CRIME.—The enormous increase of crime marks in so palpable a manner the age in which we live, is the attention of the press in some portions of the country. The truth of the charge is but too plainly verified, as a cotemporary marks, that 'individual and national villainy never flaunted in sordid colors, or stalked forth with such an easy or assured challenge. Murders, rapes and robberies are things which are at present rising to an appalling extent, so much so, indeed, that it might seem as if the demon of recklessness and sin had been turned loose upon our land to run riot and spread desolation and misery in its wake. These things, we say, must be apparent to the most unobservant eye. To trace their causes and give a satisfactory explanation of the direful condition of affairs in a manner at once well defined and conclusive in every instance, would require little short of the ken of omniscience.'—*Richmond (Va.) Penny Post*.

The *Pittsburg Catholic* of August 16th, very truly says:

"Though the last-born of the nations, we rival the oldest, and the worst of them in evil doing. Debauch has already tainted blood, and disfigured the fair face of our youth.

Where, within the limits of this confederacy, can we now find 'justice' that 'exalteth a nation'; where do we not see the 'that maketh nations miserable'? We have a newspaper press hardly a particle of principle; its managers seeking only self, to money in their purse, or themselves in political place. We have legislatures that must be bribed to cast even an honest vote; so corrupt that not one of them is able to furnish a sufficient number of honest men to investigate the conduct of the rogues. The same may be said, and with more reason, of our municipal corporations. Nor have our business men much more to boast of in this matter of honesty than our politicians. From among them has come forth ready trained, and at a moment's warning, that host of sharpshooters who have already grown rich on the army and navy contracts of this war. The nation seems to be fast losing all regard for the true of holy purity. It is seldom that one can now go abroad without meeting something to shock his sense of modesty. Almost only restraint on the ribald tongue, even in public places, is, not fear of God, but the presence of woman. An impure literature floods the land in every direction, rotting the very sills of society, the persons of our youth. Wantonness has become so wide spread

that its stench must have already ascended to heaven against us as people."

Says the *New York Independent*:

"A glance all round the world to-day shows us a singularly ex-lensness, selfishness and insincerity is every where prominent. This, every man of truth, who looks with an observing and philosophic eye upon the world around him, will acknowledge to be an overdrawn picture of society in this blessed 'Age of Progress.'

"Crimes of all description are on the increase, especially those of the blackest dye. The increase being much greater than the proportionate increase of population, to what circumstances must these things be ascribed?"—*New York Herald*.

The only truthful cause to which we can ascribe this sad and deplorable condition of things is the fact that the tares are ripening for the harvest, which is very near; these are the last day tokens, and as the natural sun ripens the wheat and tares, so the gospel that has been preached as a witness has nearly ripened the tares.

"FROM THE TERRIBLE EVIDENCES OF HUMAN DEPRAVITY WHICH DEVELOP THEMSELVES FROM DAY TO DAY, WE BEGIN TO THINK THAT OUR CITIES ARE RAPIDLY DESCENDING TO THE LEVEL OF SODOM AND GOMORRAH."—*North American*.

"The records of the past have never presented a more fearful and corrupt state of society than now exists."—*Honesville Times*.

"Never was crime more rampant than now. Garroting, burglary, abbing, fraud, lewdness, forgery, embezzlement, and every imaginable form of wrong, cruelty, and murder, meet us at every turn."—*New York Chronicle*.

"The mantle of darkness is fast enshrouding the nation; WICKEDNESS IS VISIBLY ON THE INCREASE; in short, peace is taken from the earth, and 'the Prince, the power of the air,' rules triumphant among the children of men. What a melancholy spectacle! The earth that rolled in purity from the hands of its Creator is now covered with corruption. Man, created in the image of God, is now mangled, palsied, paralyzed and diseased, 'from the crown of his head to the soles of his feet,' through transgression of the laws of heaven; woman, the gift of the Lord to man as a 'help-meet,' is degraded and debased—his victim or his partner in crime. EVERY GENERATION IS WORSE THAN ITS PREDECESSOR, and the end must be wreck and ruin."—*New York Paper*.

A New York correspondent of the *Christian Intelligencer*, speaking of Dr. Sanger's "History of Prostitution," says:

"As the 'houses of pleasure' in New York—for this is the mod-

ern name for what Solomon called the 'doors of hell'—are recruited from country towns and farm-houses, it ought to be by every wretched girl who meditates a life in the brothel, the average duration of the abandoned woman's life in New York *four years!* It requires only that brief space of wild reckless champagne and carousing—of drink, degradation and disease to reduce a beautiful girl of eighteen into a loathsome corpse, out to the corruption of a 'Potter's Field.'"

It is said by a New York writer, who has taken much to ascertain the extent of licentiousness in this Sodom of America, that

"It requires 6,000 fresh victims to supply the yearly demand created by the 'greatest of all social evils' for this city; and millions, where poisoned wine, painted women, and the maddening of these unfortunates are brought to their infernal market of intrigue, deception, and force."

We can only think of Sodom when we read such things, inquire how long before the wickedness of the wicked will to an end? O Lord, hasten the time when the virtuous will be removed from the temptations of the vile seducer. The story goes on to say that

"Within three miles of the City Hall are four hundred houses of ill-fame, containing not less than four thousand abandoned females, and the police returns show that the whole number of prostitutes and the police returns show that the whole number of *twenty thousand* dissolute women in New York can not be short of *twenty thousand*."

"INIQUITIES OF THE CITY OF WASHINGTON."

Under the above heading we have the following picture of the ABOUNDING INIQUITY in the famous city of Washington taken from the *New York Mercury*, October 3d, 1857:

"New York, the metropolis of the United States, with its tremendous population and promiscuous mingling of all classes and all climes, is often held up by the provincial as a solemn example of the evil tendencies of civilization in large cities; but it is disproven by recent developments that there is quite as much depravity (in proportion to the population) in other cities, and indeed, in the most rural districts in the country, as here; and some of the towns go far beyond New York, rivaling the great cities of Europe in the number and openness of their temptations."

"Of these Washington is said to be the first and foremost. The next Congress will, it is reported, take some efficient action in the uprooting and suppressing as much of the partially concealed vice of the city as is possible. Washington is one of the most beautiful and regularly built cities in the world; it boasts a number

magnificent buildings, an aristocratic and refined society, and is the seat of the general government—facts which ought to plead hard for its respectability and morality, but, unfortunately, do not. Its most edifices are degraded to the occupation of gamblers and prostitutes, and many of the scions of its most aristocratic families frequent almost nightly their re-splendid parlors and salons.

Law and order are negatived in this city of misdoers, and the place have been so long the willing participants in the profits of various traffics, that any upright action on their part is never looked upon unless paid for beforehand with greater liberality than that exacted by the law-breakers.

The principal avenue of the city, and one which constitutes its chief beauty, is an almost unbroken row of gambling hells and casinos, where poisoned wine, painted women, and the maddening ard of the faro-bank or roulette-wheel are in nightly operation. The proprietors are safe in the knowledge that no officer can be sent to arrest them, and their rapidly increasing wealth soon places them beyond the reach of what is already known as 'WASHINGTON VICES.'

Gamblers and prostitutes throng the streets by day, seeking for victims, and insulting the virtuous. In the busy season, when the casinos are in session, rich harvests are reaped by them from members of a great country should, too many of them are addicted to the worst vices which these places of iniquity gratify.

In the dull summer months a smaller, but still a large and regular income, is derived from the tempting of young men, mostly subordinate government officials with a thousand or two per annum, to leave the lion's share of their earnings in the hands of these predators, often depriving their wives and children of many of the comforts of life, in order to gratify their games of chance, or to enter the uncontrollable frenzy of the hazard-stricken.

All this is perfectly well known in the city, both to the people and the authorities, yet nothing is done to lessen these crying evils. Washington is, in the language of a correspondent to the *Richmond Dispatch*, 'In the condition of a 'CONQUERED CITY,' being in the hands of gamblers and prostitutes. Many a noble young man with the most brilliant prospects before him, and with every thing a young man can desire to make him happy, has thrown away his substance on his stamina, his fortune, his reputation, and his health, in these villainous haunts of infamy, and brought himself by rapid and degrading transitions to a dishonorable—often a suicidal grave. This is a burning disgrace to the country.'"

CRIMINAL RECORDS.

The quarterly report of the police department of New York exhibits a total of 5,439 arrests during the quarter; 4 for murder, 1 for battery in the first degree, 644 for disorderly conduct, 15 for

escape from prison, 4 for perjury, 64 for grand larceny, 1,818 for intoxication, 35 for passing counterfeit money, and 469 for other offenses. During the same time there were 8,986 lodgers accommodated at the station-house, and 462 lost children picked up in the streets. What a picture of crime and degradation! 60 criminal arrests a day, 100 vagabonds lodged every night in a public station-house, and one committed every hour in the day for drunkenness. This, probably, does not tell half the story of vice and its consequences in New York."—*New York Evangelist*.

"It appears from the semi-annual report of the chief of police of New York, that over 25,000 persons were arrested in that city for criminal offenses during six months, ending with the month of June, being an increase of 2,874 over those of the previous six months, and an increase of 7,397 over those of the corresponding period of the year."—*New York Sun*, 1858.

"In the year 1850 the following estimate was made: 'There are annually in the United States 500,000 cases of assault and battery, 100,000 thefts, 800 suicides, and 800 murders.' This is a sad, dismal picture, a most depraved condition of society, a fearful fulfillment of the Saviour's declaration—"Iniquity abound."

THE "INCREASE OF CRIME."

Under this caption we have, in the language of a late editor, the effort on his part, amid the abounding vice, immorality, and iniquity, to console his readers that it is not as bad here as in other countries. Hear him:

"Every press in the United States teems with long homages to the subject of 'the increase of crime.' Crime, according to public journals, has been FEARFULLY AND OVERWHELMINGLY ON THE INCREASE FOR THE LAST TEN YEARS. After all, it is not half so bad here as it is in other parts of the civilized world; for example, the London paper brought by the *Persia* is now before us. It contains the doings of a single week in and about the great metropolis. Among the criminal records are accounts of nine murders, of which three were committed by husbands upon the bodies of their unfaithful wives. There are twenty-three outrages particularized, and sixteen assaults and batteries. These are all of the most aggravated description. One was accomplished by two sisters upon a man who lived in the house."

Truly, the above is a sad picture of human depravity, and the comparison there is not a consolatory feature. There is no New York city of the various orders of professed Christians,

Episcopalians, Dutch Reformed, Presbyterians, Congregationalists, various orders of Baptists and Methodists, Friends, Moravians, and various orders of Christians; in the aggregate, hundreds of places of worship. From Yorkville to Bowling Green, and from Brooklyn to Jersey City; there is not an inhabited spot in the land that does not hear the peal of the church bells at least twice a day fifty-two days in a year; and so it has been for a long time; and the result of all this the above cited testimonies show a fearfully corrupt and depraved condition of society.

It is but a few days since that the entire country was startled by the breaking of those latent fires rampant in the morally putrid arts of the ten thousand vagabonds, lazy, idle roughs, rowdies, thieves, burglars, pickpockets, lockpickers, thieves, pimps, wharf rats, and vamps, and all the spawn of Diabolus vomited forth upon a crusade against law, virtue, justice, and helpless innocence. Rail tracks were torn up, and telegraph wires severed, buildings were sacked, burnt, and pillaged. Indiscriminate and lawless brute force and arson, rapine and defiance for days and nights held jubilee. Public officers in the discharge of their duties were maltreated and murdered. Innocent men and women in helpless conditions were indiscriminately assaulted, thrown into their houses and burnt, for no other reason than that they were born with a dark skin. Juvenile innocence of the same class, whom pity in the bosom of any but a demon with a petrified heart and an adamant heart would cry spare, were driven from the "COLORED ORPHAN ASYLUM," and their only home shelter by the swell-mob incendiary set on fire, and left mouldering in ruins. Such is the boasted progress of the nineteenth century. Alas! it is a progress! but it is a "tare-ripening" progress for the burning day of God's wrath.

Truly the boasted metropolis of our highly favored country presents a hopeless picture of improvement in its moral condi-

tion, and it doubtless with Boston and Washington, notwithstanding the enormous wealth of the population, it is re-
 corresponding condition of morals in all parts of our nation in the report of the Registrar, as a remarkable fact, that one

The following description of the rioters, given by N. P. six of those who leave the world die in the public institutions—
 lis, as he saw them on Monday, July 13th, in twenty-five deaths is in the work-house. This shows that poverty follows
 street, at the burning of the gun factory, will give the heels of wealth, and fastens on the multitude with relentless
 some idea of the state of things in that great city: sp. Every sixth person dies a pauper or a criminal! Can this
 said of any other city on the globe? And how great a number

"The tipsy women and boys (of whom the crowd was more barely manage to escape this fate. The severe competition for
 half composed) were rude, and wholly regardless of the coexistence and wealth which characterizes London life is a terrible
 wayfarer's rights, impudent if spoken to, and crowding or ruel for any human being to pass through, and thousands fall in
 against us, unless we escaped them by very pains-taking wind attempt, crushed beneath the golden Juggernaut."
 our way. The whole air and behavior of this wicked and It is now notorious," says a London exchange, "that in the
 plurality expressed an exulting lawlessness and defiance. go establishments, where some hundreds of assistants are em-

"The high brick blocks and closely packed houses in this ryed, the great majority are broken down tradesmen, crushed by
 borhood seemed to be literally hives of sickness and vice. Cur competition of capital. Even these occupations are obtained
 to look on at the fire raging so near them, brought every inhale difficulty, and the less fortunate gradually sink lower in the
 to the porch or window, or assembled them in ragged orle, until they are driven into the public institutions, where they
 groups on the sidewalk in front. Probably not a creature with an untimely death. The list is further swelled by that
 could move was left in doors at that hour. And it is wonders, who, born in a respectable sphere and well educated, sink in-
 see and difficult to believe that so much misery and disease degradation through the sheer love of display and vanity of living
 utter wretchedness can be huddled together and hidden beyond their means. It is on record that out of 8,000 convicts who
 walls, unvisited and unthought of, so near our own abodes! e passed their probation at Pentonville, 1,000 had fallen through
 lewd but pale and sickly young women, scarce decent in their terrible vice; and it is stated that most of the number were
 ged attire, were impudent, and scattered everywhere in the cginally respectable in more than an ordinary degree."—*Waerl;*
 But what numbers of these poorer classes are deformed, what *guzine*, Oct. 3d, 1863.

bers are made hideous by self-neglect and infirmity, and what A CITADEL OF INIQUITY AND STRONG HOLD OF SATAN.
 bers are paralytics, drunkards, imbecile, or idiotic, forlorn A THIEVES' EXCHANGE.—The Rev. Thomas Hugo, Curate
 poverty-stricken abandonment for this world! Alas! human St. Botolph, London, in a letter to the *London Times*, gives
 look so hideous, with hope and vanity all gone! And female following description of a thieves' Exchange, which is loca-
 and features are made so frightful by sin, squalor and debased in the heart of that great city, and which hitherto has bid
 To walk the streets as we walked them, for those hours of con- dance to all the efforts of the police for breaking it up:
 tion and riot, was like a fearful witnessing of the day of judg- In the heart of London, on every successive Sunday in the year,
 with every wicked thing revealed, every woe and sorrow bla- various streets, alleys, and courts to the north of Houndsditch,
 glared upon, every hidden horror of abomination laid bare therefore in my own immediate neighborhood, are congregated
 hell's expectant fire." yards of fifteen thousands persons engaged in traffic of various
 ds, and constituting what is called the 'City Exchange Fair.'

Alas! alas! progression is directly the opposite of virtul
 morality. But let us take a glance at England, the bulw
 Protestantism in the old world.

CONDITION OF MORALS IN ENGLAND.

"THE CITY OF LONDON.—London city now covers one hundred
 twenty-one square miles, having increased three-fold since the
 1860; and brick and mortar still capture the fields. The
 tion, according to the report of the Registrar-General, augme
 the rate of about one thousand per week—half by birth, half
 emigration.

length and breadth of London. Of the fifteen thousand individuals assembled, some are Jews of the lowest grade, but the majority are nominally Christians; uniting together in forms of the most ignorant, lawless, brutal and degraded crimes that the metropolis can furnish. In this vile haunt crime both plotted and perpetrated; for, in a spot at the entrance of a narrow alley, I was myself informed, on the occasion of one of my visits, by one of our excellent police, that of all the males there crowded, of various ages, and to the number of several hundreds, not an individual had been a convicted felon. Stolen property is here exposed of to any extent, 'and no questions asked; and an interest is thereby held out to thieves from every quarter to render the results of their crimes, assured of their immediate safe disposal. I could furnish you with many details of these horrors, but I will content myself with affirming that if there is any epithet in the English tongue more descriptive than another of a place reeking with blasphemy, clamor, and obscenity, and of a scene so assemblage stained with every vice named or nameless, I select and apply it to this foulest of foul scenes and filthiest of multitudes. No man can possibly imagine it who has not seen the place and seen it with his own eyes."

SYSTEMATICALLY ORGANIZED INIQUITY.

"BURGLARS' AND PICKPOCKETS' EMIGRANT AID SOCIETY.—It is known that a large proportion of the worst criminals in this country are graduates of the schools of London and other British cities. There crime is followed as a life profession, and its workings are not to a science; its professors are systematically organized according to their different branches, and burglars, thieves, garrotters, and others are divided into groups and series, working harmoniously for the good of the whole. It seems, according to a statement in the Police Gazette, that they also have a society to raise funds to enable them to emigrate to this country."—*New York Tribune*.

A PURLEU OF INIQUITY AND HORRID DEGRADATION.

The following is from a work entitled "*Miseries of London*." It is a description of a single lane called Church Lane, in the city of London, within the limits of St. Giles, as described by a member of a committee appointed to examine its condition.

"The lane is three hundred feet long, and contains thirty houses. It is lighted by three gas lights, and water is supplied three times a week, but no tanks or tubs were to be found. I will simply describe two or three houses that we visited, as a fair sample of the whole. Many things are too disgusting to enter the columns of a newspaper, and therefore I shall only give some leading particulars. The first house that the committee visited contained forty-

only six rooms, and twelve beds! windows broken, filth abundant. In the second there were fifty-six persons and only three beds. In the third there were sixty-one persons and nine beds, dragging nearly seven to a bed, and those of all ages, sexes and conditions!"

This is as horrible a state of things as ever one could imagine exist, and as it is a stern fact, there is no virtue in shutting one's eyes to it. A majority of the windows were broken, and the cold wind could not fail to sweep in, and inflict colds and consumption upon its inmates. The occupation of this miserable class are of great variety; some are fruit dealers, some sweeps, some knife-grinders, some mendicants, some crossing sweepers, some street-venders, and many thieves and prostitutes.

The Committee say in their report: 'In these wretched dwellings all ages and both sexes, fathers and daughters, mothers and sons, grown up brothers and sisters, stranger adult males and females, and swarms of children, the sick, the dying and the dead all huddled together with a proximity and mutual pressure which brutes would resist; where it is physically impossible to observe the ordinary decencies of life, where all sense of propriety and respect must be lost! Such is the state of Church Lane. It would that it were alone in its notoriety! Alas! there are many more quite as bad.'

says Dr. Cheever in a letter from Europe, in speaking of aristocracy and the lower classes:

"The abuses of England have become so much a part of her existence, so much the habit of her life, that to cut them off would prove just as an inveterate and large opium taker would die if you stopped his poison."

Is it possible to conceive a more abject, squalid, wretched, degraded class of beings than is portrayed in the above testimonies?

What a conglomeration of wretched, degraded, and poverty-stricken humanity; what a mass of moral putrefaction; what vile abuses must exist amid such a mingling and commingling of the sexes. All the baser passions and beastly violation of the laws of decency are forgotten, and amid such accumulation of filth, disease must of necessity permeate the entire mass.

"Where all life dies, death lives, and nature breeds Perverse, all monstrous, all prodigious things."

The *New York Tribune* of Sept. 19th, 1863 has just fallen into my hands; it contains an article from which I extract the following:

"The crime of infanticide has increased to that extent in England the same period, has arisen from 89 to 3,884—forty-three fold, that a society is in course of organization for its repression. And has advanced twenty-five times faster than the population. A influential preliminary meeting was held two days ago at that this prodigious increase has occurred during a period of almost street, in the Strand, when certain resolutions toward the obnoxious peace, amid great improvements in criminal legislation view were unanimously agreed upon. No reader of the police prison discipline too, and notwithstanding unparalleled efforts ports but will allow that such a society will find scope enough to diffuse education and religion,—a problem of no easy solution."

"Apropos of dead children, here is a ghastly 'mystery of the age, remarks of the city of London: 'Within a radius of eight miles of St. Paul's Cathedral there are don.' Upward of eleven coffins, originally containing infant of two millions of people—the largest population ever assembled have been discovered hidden between the roof and ceiling of the metropolis; also, 'in a sort of closet, a heap four feet within the limits of a city. If all the churches and chapels—Pro-composed of children's skulls, legs with the dried and shriveled full as they could hold, there would not be within them one- hanging from them, intermingled with little hands desiccated full as they could hold, there would not be within them one- they have acquired the look of bird's claws, and the fragments of that mighty population. If I take them at a season when coffins, dust, napkins, and infants' caps.' The inference is the weather is fine, and the public health good, and every thing is bodies were those of still-born children, or of perhaps some unfavorable, you will find the average attendance to be each only one- died from natural causes, and had been deposited between church full. If that be the average, the result will be that there are ing and the roof of the church for the purpose of saving the ever more in church on one Sunday, in all denominations, than, if fees which had been paid by the parents, and which were take the largest, about 200,000 people, out of a population of two quently embezzled. It is stated that a clue has been obtained millions. And how many, do you think, of that number, are com- the guilty parties, but at present it would be considered pre- municants? Startling fact! awful stain upon the missionary zeal— to act upon it." aggressive efforts of the metropolis! there are scarcely 60,000

MORALS OF ENGLAND.—For the consideration of the age, remarks of the city of London: "Within a radius of eight miles of St. Paul's Cathedral there are don.' Upward of eleven coffins, originally containing infant of two millions of people—the largest population ever assembled have been discovered hidden between the roof and ceiling of the metropolis; also, 'in a sort of closet, a heap four feet within the limits of a city. If all the churches and chapels—Pro-composed of children's skulls, legs with the dried and shriveled full as they could hold, there would not be within them one- hanging from them, intermingled with little hands desiccated full as they could hold, there would not be within them one- they have acquired the look of bird's claws, and the fragments of that mighty population. If I take them at a season when coffins, dust, napkins, and infants' caps.' The inference is the weather is fine, and the public health good, and every thing is bodies were those of still-born children, or of perhaps some unfavorable, you will find the average attendance to be each only one- died from natural causes, and had been deposited between church full. If that be the average, the result will be that there are ing and the roof of the church for the purpose of saving the ever more in church on one Sunday, in all denominations, than, if fees which had been paid by the parents, and which were take the largest, about 200,000 people, out of a population of two quently embezzled. It is stated that a clue has been obtained millions. And how many, do you think, of that number, are com- the guilty parties, but at present it would be considered pre- municants? Startling fact! awful stain upon the missionary zeal— to act upon it." aggressive efforts of the metropolis! there are scarcely 60,000

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this scene of demoralization, ignorance, and crime, the minister. It reports progress in two directions at least—the luxury and prodigality of the wealth of one, and the distressed, wretched, and starving condition of the other.

Dr. R. Hutchinson writes from England to the *Adventist*, and says:

"Twenty-five years ago a murder in England was of rare occurrence. Now such things are constantly taking place. Yea, every form is on the increase."

"SABBATH OBSERVANCE IN ENGLAND.—The committee of the Lord's Day Society state that about 275,000 persons are employed in beer-houses in England on the Sabbath, 100,000 on navigable rivers, 70,000 on railways, 24,000 on London omnibuses, and 20,000 in the post-office department. They are the earnest attention of the public, particularly of Parliament, to this great amount of Sabbath desecration. The standing committee of the British recently rejected a motion to open that great institution on the Sabbath, by a majority of eleven to one."

GROWING WORSE.

The following from the *London Weekly Register* shows wickedness is increasing there as well as in our own country. Crimes—especially those of the blackest dye—are said to be advancing more rapidly than ever. The *Register* says:

"It is not too much to say that London has never been so wicked as it is at this moment. Not a night passes but some quiet street is the subject of a murderous attack in the street. His head is suddenly pulled back by one man, another at the same moment a violent blow in his eyes; he is brutally kicked. When he is reduced to insensibility he is robbed at leisure. At least one has died within the last few days. Several others have received injuries which will surely last as long as they live, and which hardly fail to shorten their lives. The victims selected are all to-do men. The neighborhood of the Clubs is closely watched. Some of them are as much blockaded as the port of Charleston. No man with a well filled purse is imprudent if he attempts to pass the blockade. That such a state of things should be allowed to exist unchecked is out of the question. The police are no longer on the alert, and we hope that many of the malefactors will be convicted. But there is no wonder that people are even more wretched to prevent the evil than to cure it. Respectable men in London are waxing as wroth against the ticket-of-leave men as the Chamber of Commerce at New York against the 'Alabama.'"

The following is from the *Social Reformer*. It shows the vast disparity between the classes, and presents in masterly

contrast the pampering condition of one, and the pitiful state of the other. It reports progress in two directions at least—the luxury and prodigality of the wealth of one, and the distressed, wretched, and starving condition of the other.

"While the few rich are becoming more and more rich, the unnumbered many are becoming poorer. Our modern world of industry is a veritable HELL, where disorder, discord, and wretchedness reign, and in which the most cruel fables of old mythology are more than realized. The masses naked and destitute, yet surrounded by a prodigality of wealth, seeing on all sides heaps of gold which, by a capricious decree, they can not reach, stunned by the noise of gilded equipages, or dazzled by the brilliance of splendid draperies and carriages, their appetites excited by the magnificence of heaped up luxuries of every climate and all arts, provoked by all that can gratify desire, yet unable to touch one jot or tittle of it, offer a terrible exemplification of Tantalus tormented by an eternal hunger and thirst after fruits and waters always within his reach, yet perpetually eluding his grasp.

"Look again to that not far distant alley where some ten thousand stressed, destitute, and depraved families are nestled under the same rickety and tumbling roof. No fire is there to warm them, no clothes to cover their bodies; a pool of filth sends up its nauseous fumes—perhaps in the very midst of their dwelling; the rain and hail fall on their almost defenceless heads; the pestilence is ever hovering over their door-posts; their minds are blacker than night with the black mists of ignorance, and their hearts are torn with fierce lusts and passions, the very sunlight blotted from the pavement, and life itself turned into a protracted and bitter curse! LOOK YOU AT THIS, WE SAY, AND THINK THAT UNLESS SOMETHING BETTER THAN WHAT WE NOW SEE IS DONE, IT WILL ALL GROW WORSE! Oh heaven! it is an oppressive—a heart-rending thought!"

PROGRESSION TOWARDS HUMAN PERFECTIBILITY AND THE FABLED TEMPORAL MILLENIUM IN FRANCE.

"A DARK PICTURE.—It is said of Paris that one out of every three thousand persons commits suicide; that two thirds of the population not afford the expense of burial; that in every three births one illegitimate; that 30,000 persons, besides those assisted by regular charities, arise every morning without knowing how they will get a dinner; and that 17,000 habitual drunkards of the most brutal character disgrace the city."

The *New York Herald* says:

"If statistical returns speak truth, morality in France is becoming every year less and less regarded. The number of condemnations for adultery is increasing every month. Of separations between husbands and wives the number has arisen from 643 in 1837, to

1,108 in 1844. If we turn to criminal records we shall find the same painful facts—CRIMES OF ALL DESCRIPTIONS ON THE INCREASE, ESPECIALLY IN THOSE OF THE BLACKEST DYE—THE INCREASE BEING GREATER THAN THE PROPORTIONATE INCREASE OF POPULATION."

"The *Weekly Dispatch* and the *Northern Star*, two blasphemous and revolutionary newspapers, have attained the enormous circulation of 150,000 weekly. THESE, HOWEVER, ARE EXCEEDED IN ATROCITY BY 163 DIFFERENT UNSTAMPED NEWSPAPERS, vying with each other in the most ATROCIOUS STATEMENTS, maintaining the law of rebellion, &c.

"In Paris, during the seven years ending 1824, upwards of 10 million volumes of the works of Voltaire and Rousseau were printed. In Germany a work has recently appeared, by H. Haire, a writer of great reputation on the continent, which, the *Quarterly Review* informs us, has created an extraordinary sensation, both in France and Germany. This writer states that they have outgrown Christianity and advocates *Pantheism*, or the doctrine that there is no God, but man, and that all men are gods. Materialism, he says, is the religion of all their greatest thinkers and best artists. Concerning the growth of these principles, and looking forward to the results, he states, that 'these doctrines have developed revolutionary forces, which now only wait the moment to explode and fill the world with terror and admiration.' 'Then,' he adds, 'will be formed a drama, compared to which the French Revolution was an innocent idyl!'—*Prophetic Lectures at St. George's, Bloomsbury*

PROGRESSION IN GERMANY.

The following article from a London Magazine very briefly presents the state of a large majority of the Germans in the parts of that country; like all the above countries it is dismal, and cheerless:

"From the following creed of many Socialists, what hope of man's perfectibility can be entertained? 1. 'Do you believe in the existence of God?' If the candidate hesitates, his admission is deferred until he can bring his mind to deny this fundamental doctrine. 2. "'Faith in an essential and living Deity is the origin, the fundamental cause of our present miserable social state.

3. "'As long as mankind hold to the HOPE OF HEAVEN, they are only by the tenure of a thread, they can not expect happiness on the earth.

4. "'Christianity and the state of things it induces are the canker-worms of society.

5. "'GOD HAS NEED OF MAN, BUT MAN HAS NO NEED OF GOD.

"BLASPHEMOUS SONGS ARE CHANTED IN MANY GERMAN SCHOOLS. Such are some of the sentiments, which, from the German schools of Atheism, are circulating in our land, and poisoning the mind

of the rising generation. Such being the nature of the social elements which many believe are about to convert the world, we can decide whether the true lover of our race can joyfully anticipate the introduction of their new era."—Blackwood's Magazine.

"ROMANISM AT ROME.—Italy is the best place for seeing the effects of Popery; for if there is any thing good in the system, there you ought to see it. Rome ought to be a celestial city; for if the Pope be God, then the city must be heaven—it might be expected to be other in the most ATROCIOUS STATEMENTS, maintaining the law of rebellion, &c. New Jerusalem, whose inhabitants bask in the perpetual sunshine of pontifical favor. Well we know that in 1847 there were 1,000 inhabitants in the city of Rome; now there are only 100,000, and other fifty thousand being banished or in prison; and their old population requires from that day to this the power of two foreign armies to keep him on his rickety chair. If the Pope be God, then Rome is Heaven, and the inhabitants are saints. But of what is Rome's population composed? Brigands, sheriffs, soldiers, daupers, and prisoners, and the Pope presiding over them all."

Here is an extract from a letter written to Bishop Hughes some few years since, on the eve of his departure for the Romanists' so-called "*Holy City*," by G. F. Secchi de Casali, editor of the *New York Crusader*:

"Walking through Rome, or traveling in that part of Italy which diplomacy and hierarchy call 'the States of the Church,' you would receive a great variety of military uniforms, see different foreign flags waving on that Italian soil, hear languages totally heterogeneous to each other. This is the militia and army destined to protect the vicar of Christ against his beloved subjects. It is true that our army had no bayonets nor cannons, but you should remember that it was not a Pope. The army of occupation is composed of French and Austrians. At one time, and not long since, we had there the aniards and Lazzaroni of Naples. All these foreign banditti are supported by the people, who, besides, have to provide by the sweat of their labor for the genuine Papal army of some 6,400 men, composed of the rascaldom of Italian society, and of Swiss outlaws, who, for money's sake, place themselves at the service of the tyrant tyrants (the Pope.)

"Next, my lord, comes the police. Oh the Papal police is, as the Romans call it, '*L'inferno sulla terra*'—'Hell on earth.' This department will offer your lordship another spectacle of monstrous and inefficient government. The directors and commissioners are generally men taken out of the prisons or from among highway robbers. In sacred Rome you will find a chief of police and administrator of justice, (?) the famous Nardoni, who has served as a forger many years in a galley; and should you insist on his taking off his shoes, you would find on his shoulders the brand of infamy stamped with a hot iron.

"The administration of the laws in Roman states is under special jurisdiction of bishops like you. They preside at trials you would do were New York an appanage of Popery. The successors of the apostles employ Russian legislation, administer *bastinado* to political offenders, and *also to women*. When men can not discover by false pretences of pardon or by any confederacy or political secret, they resort to the *cavalier* barbarous instrument, under which the wretched victim suffers pines. This salutary expedient was first introduced by Cal Paca in 1817."

The author of the above letter was a native of Rome fled to this country in 1849.

"AFFAIRS IN CHINA.—The following private letter from a missionary at Hong Kong, received in this city, gives a graphic picture of the state of affairs at that place and Whampoa:

HONG KONG, June 8, 1849.

"We were delightfully situated at Whampoa, and can now feel resigned under the troubles which drove us out.

"There are some beautiful residences here, which would do to any city of the Old World, and the luxury of the rich is so great, so that in five minutes time you may go from the very heights of fashion and refinement to the very depths of heathenish gothic cathedral here, a temple of Budha there, a Scotch Kirk here, a Joss house there, brothels and prostitutes every where.

"There is not a place in the reach of all my travels where so open and unblushing in its character, as in Hong Kong. DEATH IS DEAD. A revival of religion is a thing unheard of here, a thing unknown."

"BARBARITIES IN CHINA.—The capture by the Imperialists of the city of Nganking, after a stubborn resistance on the part of the city for many months, was attended by horrible atrocities. As far as can gather from the scanty intelligence forwarded, it would seem that the city was impregnable to the attack of the besieging force, they resolved to starve the rebel horde within the walls into submission. This had its usual effect, where the besieged are doomed to resist, and the horrors of famine raged within the city, until it merged into cannibalism of the most frightful description. After every catty of ordinary food was consumed, the most loathsome animals devoured, they resorted to eating human flesh, which was vended at eighty cash per catty, or about one penny per pound. It is reported also that three regiments of rate bands of the rebels gave themselves up as prisoners of war, under the impression that their lives would be spared; but were slaughtered to a man and their bodies thrown into the river. These were seen in hundreds floating down the stream by the

board the steamers Governor General and Carthage, and several sailing vessels from the upper ports on the Yang-tze-kiang." "Alas! for poor China. Gutzlaff's efforts for those poor heathen seems a blank.

"THE SANDWICH ISLANDS.—A recent letter from the Sandwich Islands says:

"The fact is, religion and morals here are at a pretty low ebb. Most all the missionaries have forsaken their calling; some have got at berths under government; others are in mercantile business, &c."

The *Diario Mercantile* of Puerto Cabello, in the following article furnishes some idea of progress in that place.

"All the citizens sleep, or rather spend the night gun in hand. Armed bodies keep up a continual and untiring vigilance. Families are congregated in the inner town on account of the want of security in the outer town, there being no troops to guard it. The factionists, or rather the highwaymen, scattered in the woods and adjacent hiding places, threaten the city with a nocturnal invasion. Farmers have abandoned their fields and their interests through fear of being surprised and murdered. Commerce is totally paralyzed, and industrial pursuits impeded on account of every one having to attend to his own security and safety. Such is the life they lead in Puerto Cabello. And yet the Carracas journals are informed that public tranquillity has been re-established in this town, and some publish telegraphic despatches announcing that the danger which threatened us has disappeared, or that the fears of the inhabitants are unfounded. The evil is in the blood. It is because banditti in the neighborhood of Puerto Cabello are sustained by the conspirators of the city and encouraged in criminal designs. They rejoice in the assassinations and depredations which they commit, and desire the ruin of honorable men, so that they may enrich themselves with their spoils."

Says a close observer of the signs of the times:

"Various ages of the world have been characterized by some feature peculiar to them. There has been a golden age, a silver age, an age of iron, and an age of brass. There have been dark ages, and there has been an age of chivalry. The present age is, *par excellence*, the age of corruption. It reigns alike in the Old World and the New. It prevails under every form of government—under the despotisms of Russia and Austria, as well as under the free government of England, the democratic institutions of the United States, and the South American republics. It compelled the Czar to bring a speedy close the Crimean war. It had a fatal effect upon the Austrian arms in Italy.

"This is, therefore, eminently an age of corruption, and it is common to all parties. . . . Public virtue has become so rare a com-

modity that scarcely any man now-a-days gets credit for it; a real possession proves the most serious bar to all offices of honor and emolument. The rapid progress of debauchery in the most advanced politics, which is at the bottom of all our party contests for the plunder, threatens the very existence of institutions which are the last experiment of philosophy for human liberty—the highest style of government ever given to the world."

"BECAUSE INIQUITY SHALL AROUND THE LOVE OF
SHALL WAX COLD."

One of the last day tokens is described by the apostle as a "high-minded" and "lovers of pleasure more than lovers of God." High-mindedness is the opposite to humble mindedness. One of Christians must most certainly apostatize from the plain positive command of the Lord Jesus, and have their minds turned up to a high degree before they can mingle in such promiscuous assemblages as church fairs, festivals and pic nics. If their minds are more or less alienated from the separating line of duty by the plain, positive command, "*Be ye separate.*" Hence, "*wax cold,*" and the result is, become "*lovers of pleasure more than lovers of God,*" and the legitimate result is, they become more diligent in matters pertaining to pleasure and less diligent in matters of self-denial. They will give more money to the participation in worldly pleasure than they will for the conscientious pleasure of obeying God, doing good because they love to do it, and not letting the right know what the left doeth.

Annexed is some few of the alluring inducements to draw away the religious lovers of pleasure, and worldly lovers of good and amusement together.

We cut from a Pennsylvania paper the following notice:—"A MISCELLANEOUS CONCERT on Saturday evening, February 1844, at the PRESBYTERIAN CHURCH," &c. The character of the concert will be gathered from the following

PROGRAMME.

Part 1.—Song, My Helen is the fairest flower. Air from the opera, *La Sonnambula*. Solo, violin. The Miller's Maid. Song, Marseilles. Quick step, composed for the occasion, with solo for cornet and piano. Part 2.—Overture, Caliph of Bagdad, piano and violin.

was not my native land. Conestoga March. Solo, violin, introducing popular airs and imitations. Life on the Ocean Wave. Song, March from Norma. Lucy Long.

Tickets twenty-five cents, to be had at the principal stores and

Here is another.—"UNPRECEDENTED ENTERTAINMENT at the UNITED STATES HOTEL," corner of Pearl and Fulton streets, on Thursday evening the 25th of January, 1844.

"1. The ladies of the Nassau street congregation will commence their *Annual Festival* in the spacious saloons of the United States hotel, on Thursday evening, the 25th inst., precisely at seven o'clock. The windows on Pearl and Water streets will be brilliantly illuminated.

"2. Professor Bronson, who by a happy combination of extensive science, with commanding powers of oratory, is attracting multitudes in other parts of the city, has generously tendered his services for the evening. At suitable intervals he will deliver several of his most entertaining and instructive recitations. He will also give an exposition and exemplification of *ventriloquism*.

"3. Professor Nash, whose vocal powers will bear comparison with any musical performer in the United States, has also consented to be present. Several duets, solos, and other pieces may be expected during the evening. The Professor will be accompanied by Miss Dobson on one of Atwill's grand pianos. The sweet and unaffected vocal and musical performances of Miss Dobson would alone enrich any entertainment.

"Tickets fifty cents for a gentleman and twenty-five cents for a lady, may be obtained at the *United States Hotel, Pearl street, Nassau, Waverly House, City Hotel, Atwill's Music Store, Astor House, Athenaeum Hotel, Howard Hotel, Carlton House, &c.*"

"GRAND FESTIVAL by the Ladies of the Sixteenth Street Baptist church, Wednesday, January 24th, at the Tivoli Saloon, ('the proceeds to go for liquidating the church debt.') Tickets may be had at 25 cts."

"GRAND FESTIVAL by the Ladies of the Bloomingdale Baptist church, on Wednesday evening, February 14th, 1844, at Niblo's saloon. Gentlemen's tickets fifty cents; ladies, twenty-five cents.

"LADIES FAIR—St. John's Church.—A *Rare Supper* at eight o'clock, this Wednesday evening. A splendid young deer fresh from the Alleghanies, ROASTED WHOLE, will be served up with other delicacies. Tickets for supper fifty cents; admittance free twelve and a half cents. Admittance in the day time free. Supper to be ordered at the fair. Rochester, Dec. 20, 1843."

"THANKSGIVING FESTIVAL.—The Ladies of the Reformed Dutch church, corner of Green and Houston streets, contemplate giving a

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ANDREWS UNIVERSITY

public Thanksgiving Festival at Niblo's Garden, on Thursday, December 14th, commencing at seven o'clock. They engaged the celebrated Brass Band, who will perform several military airs during the evening, and which will no doubt prove a rich treat to all lovers of good music. The avails of the evening will be appropriated to the liquidation of the debt of the church.

Tickets for a gentleman fifty cents; a lady, twenty-five. For sale, &c. No extras but ice cream.

"LADIES FESTIVAL AND LECTURE will be held at Niblo's on Friday, March 1st, for the benefit of the German mission, Church, in Second street. The Rev. Prof. J. N. Maffit, will, at the special request, deliver a lecture on the American and French revolutions, characters of '76, of Washington, Napoleon, Lafayette, &c. The band of the Northland, and Flight of the National Eagle. The band of the Northland will enliven the pleasure of the evening. The doors will be opened at four o'clock, lecture to commence at seven o'clock; the supper saloon will open at half past eight o'clock. No expense or pains will be spared to render the occasion one of interest and satisfaction. Tickets fifty cents, &c., &c.

"N. B. To prevent an excessive crowd, it has been thought expedient to limit the number of tickets.

A vast amount of similar instances of the love of pleasure and indiscriminate commingling of all kinds and sorts of societies at the modern improved method of raising funds to support institutions of the gospel, might be adduced, but a few must suffice.

The following is taken from the written testimony of a pious man that is knowing to all the facts related: "In the winter of 1844 an infidel made a feast in Enfield, N. H., for the following purposes: 1st, the Congregational minister and his deacon; 2nd, the Methodist minister and one of his leading members; 3rd, the Universalist minister and one of his leading men; a brother infidel to be his companion. These eight sat down to a sumptuous feast, and then spent the evening joyously, and after the session, the infidel said he never had a better time, and remained until 'We all agreed on Millerism.'"

The inspired portrait of the last days seems to be complete. How strikingly the lineaments of character, as drawn by the pencil of the great teacher, presents itself upon the prophetic mirror. "Love should wear cold," and they should "eat and drink with the drunken," and "they should smite their fellow-servants." All the above were agreed on Millerism. It is customary with the majority of infidels to scoff at the scriptures, and smite with their tongues, the scriptures, Christ and his followers, but all the above classes are agreed upon smiting those who believe in the Lord's speedy coming. Those once fellow-servants in the different religious bodies now become objects to be smitten by the tongue of all the opposers of the scriptural doctrine of professing to believe the Lord is near, even at the door. So it was declared to be, and so it is. Truly, the last day tokens are thickening, and dark, dark, dismal night of despair speedily approacheth.

"OLIO AND FAIR."

"A Social Olio and Ladies' Fair for the benefit of the Sabbath School, will be held in the Congregational Church in Webster, on Sunday, February 19th, at six o'clock P. M. For the ENTERTAINMENT of the evening, Messrs. Covert and Dodge, the celebrated temperance minstrels from New York, and John F. Cole, lecturer from Boston, are engaged to instruct and amuse, with their SONGS, GLEES, ANECDOTES AND SPEECHES." "Fruit, refreshments, &c., will be exposed for sale by the ladies of the society, and the SOCIAL POST-OFFICE will be in operation. Tickets for admission 25 cents."—Webster, February 13th, 1844.

A CONTRAST—DEVOTEES OF PLEASURE.

While the citizens of a New England village think it perfectly consistent with the demands of the occasion in order to raise funds to aid the Sabbath School, (which institution should teach that short command—Exodus xx. 8—"Remember the Sabbath day to keep it holy,") to announce an entertainment on Sunday evening to instruct, AMUSE and PLEASE, with SONGS, GLEES, ANECDOTES, SPEECHES, and the SOCIAL POST-OFFICE, the devotees of Bacchus and Momus offer their bill of Sunday attraction and pleasure. It appeared in the New Orleans Picayune in 1844.

BULL FIGHT.

"A fight between a ferocious bull and a number of dogs will take place this day, Sunday, at 5 o'clock P. M., on the other side of the river, at Algiers, opposite Canal Street. After the bull-fight a fight

will take place between a BEAR and some DOGS. The whole to conclude with a combat between an ASS and SEVERAL DOGS.

"Admittance.—Boxes 50 cents; pit 80 cents. *Amateurs bringing dogs to participate in the fight* will be admitted gratis. Doors open at half-past 8 o'clock.

"The spectacle will be REPEATED EVERY SUNDAY, WEATHER permitting."—*Pepe. Llalla.*

What a spectacle for the nineteenth century! In atrocious and low, savage, brutalizing influence, if equaled by, do you suppose heathendom could exceed it? Truly, society makes progress. *Query.*—Although differing materially in the method of keeping Sunday and raising funds—one upon a refined method, the other degrading in the extreme—which, think you will come out best in the rendering up of accounts? Every one must draw their own inference.

"CHURCH GAMBLING."

"One of the religious papers tells a story in relation to church gambling, which contains a lesson worthy of repeating. A member of a church went to his pastor and entreated his personal intervention with his favorite son, who had become ruinously addicted to the vice of gambling. The pastor consented, and, seeking the young man, found him in his chamber. He commenced his lecture, before he had concluded, the young man laid his hand upon his ear and drew his attention to a pile of splendid volumes that stood upon the dressing-table. 'Well,' said the young man, 'these volumes were won by me at a Fair given in your church; they were my first venture; but for that lottery UNDER THE PATRONAGE OF A CHRISTIAN CHURCH I should never have become a GAMBLER.'—*Advent W. man.* [see page 96.]

The grand jury of the city of Albany took action on the subject of lotteries in 1851. They presented the cause of certain merchants, as the Fairs which had been held by different churches in that city, which they regarded as lottery operations in point of fact. The report stated that after its date the grand jury would be compelled to *present* any future violation of the statute upon lotteries. O what a scorching, withering rebuke to professed ministers of the self-denying Gospel of the meek and lowly Nazarine and his primitive followers?

The great object is to support modern and useless expenditures in proud and unnecessary church improvements, and

large salaries to ministers. Did they believe the Gospel they would be content to endure privation, and, if need be, suffer, before they would either consent, or receive money obtained by such means so apparently at war with the Gospel.

O ye ministers of Jesus, cry aloud and spare not! Lift up your voice like a trumpet against this growing evil. The blood of souls will be found sticking to your skirts—and, ye professed followers of Jesus, stop it—for the sake of your children, your neighbors, the cause of God, and perishing sinners—stop it! The examples of Christ and his apostles cry against it. The sweat and blood of Gethsemane and Calvary cry against it. The sad, low, perishing state of the professed churches is crying out against it. Oh! the accumulated evils that exist in your midst should cry against it. Love of the world, covetousness, pride, luxury, self-indulgence, headiness, high-mindedness, cold, dead, frigid formality, absence of all reformatory spirit, a dislike to be told of your faults, an increasing love of pleasure, with very few exceptions a perfect indifference to the doctrine of entire consecration, and "holiness, without which none shall see the Lord." O Christian minister, brother, sister, awake! before it is too late. God, for *one sin*, banished Adam from his presence in Eden; and do not deceive yourselves with the idea that your indifference to the requirements of the Gospel and your trampling of plain prohibitions with impunity under your feet because your name is on the church-book will save you. Take heed, lest you hear the fearful and final declaration—"I never knew you!" Think of it.

An English minister, who is a close observer of the signs of the times, says:

"As far as man can judge, the crisis so often spoken of is fast approaching, and can hardly be delayed even for a few months; it may involve us now—at any moment. It surrounds us like a storm spread over the horizon, contracting its circle every instant, and closing in upon us on every side. Few persons see this, still fewer care for it; and our ministers of the Gospel are the blindest of all the blind. Not one faithful warning—not one hint as to futurity is given from the pulpit; national crimes are passed over without no-

tice or rebuke. Little things are exaggerated into importance, and gigantic atrocities are passed by as insignificant. The oracles of God are falsified by false and flattering expositors. It is time that some one, even in the weakest manner, should point out the dangers that are at hand. Those dangers are found on every side, and every variety of form."

When speaking of the character of modern Protestantism, says:

"Repentance is out of the question. It would be folly to speak of it. When the evangelical world encourages our enormities when the Gospel of Christ is made the cloak of our avarice and pride—the cause is past all remedy."

He goes on to say:

"The very religion of the age is a religion of hatred and of blood. By adopting the principles of the world, by justifying the most unrighteous wars, by propagating Christianity with the sword, they are setting at naught all the precepts of the gospel, and running counter to the practice and the example of the Lord and his apostles."

When the children of God should weep over the sad condition of Christendom while the judgments of God are abroad in the world, here is a specimen of clerical recklessness at work with their calling, and derogatory to Christian character. The spiritual guides violate God's law with such impunity, who could be expected of their flocks.

"THE DANCING CLERGY."—The *Western Times*, an English paper, records the names of not fewer than ten clergymen of the Church of England as being present at a *fashionable* ball recently given at Newton, in the south of Devon.

"GREAT SPIRITUAL DEARTH."

In response to the proclamation of the president of the United States for a day of fasting, humiliation, and prayer, in July 1849, the Moderator of the old school Presbyterian Church said in the first part of his circular:

"To the Ministers and Members of the PRESBYTERIAN CHURCH in the United States—BELOVED BRETHREN: In view of the ravages the pestilence, of our violations of the law of God, of the judgments of heaven by flood and fire upon our people, AND OF THE WITHDRAWING OF SPIRITUAL INFLUENCES TO SO GREAT A DEGREE FROM THE CHURCH, our General Assembly set apart the 28th of last June as a day of humiliation, fasting, and prayer. But still the ravages of the pesti-

lence are increasing and extending, and the president of the United States hath appointed the first FRIDAY OF AUGUST as a day of national fasting, humiliation, and prayer, &c."

PROFESSOR FINNEY said, in 1846, in speaking of the condition of the church:

"Every flash of light that breaks on our mind, revealing more and more the depth of this degeneracy, is painfully agonizing. All tells of the guilt and shame of Zion we love. We need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us to show that the churches generally are becoming SADLY DEGENERATE. They have gone so far from the Lord, AND HE HAS WITHDRAWN HIMSELF FROM THEM."

"GREAT SPIRITUAL DEARTH."—"It is a lamentable fact, from which we can not turn our eyes, that the churches of this country are now suffering severely on account of the great dearth—almost *universally complained of*. We have never witnessed such a general declension of religion as at the present. Truly, the church should awake and search into the cause of this affliction, for an affliction every one that loves Zion must view it. When we call to mind how few and far between cases of true conversion are, and the almost unparalleled impenitence and hardness of sinners, we almost involuntarily exclaim, *has God forgotten to be gracious?* OR IS THE DOOR OF MERCY CLOSED?"

"Look again, and behold the spirit of the world—how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd, whose voice is heard above the rest, and is foremost in carrying torch-lights, bellowing at the top of his voice? O he is a Christian! perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, as if nature had deformed her? O she is a follower and *imitator of the humble Jesus!* O shame where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write."—*Circleville (Ohio) Religious Telescope*.

The following is from the *Christian Era* of May, 1862:

"Our churches at present are languishing. Their spiritual life ebbs, with little prospect of a turn in the tide. Devotional meetings do not attract the members by the marked presence of the Holy Spirit, and few unconverted persons are drawn within their influence. Little power accompanies the services of the Sabbath. Few houses of worship are filled. Few converts are gathered, and fewer of this small number have an apostolic zeal and earnestness."

This is a sad picture to draw, but no doubt it is truthful. But then the contrast of condition and opportunity, advantages and results, makes this state of things exceedingly deplorable. We have the best of teachers, the best scholars, the best schools, the best

pastors, the best church choirs, the finest church edifices and organs and every other advantage to attract the people to the preaching of the Gospel and the services of the sanctuary, yet these forms of godliness have not the power accompanying them to draw sinners to Christ. The presence of the Holy Spirit is not there. The churches are languishing."

"WAR—ITS EFFECTS ON RELIGION.—The war and its claims upon all classes of the people (preachers as well as others) seems to engross the mind and conversation of nearly all; hence, there is much religious interest in this country among any of the denominations. I have been acquainted with the Methodists in the west for nearly sixty years, and I have never known that denomination so entirely destitute of revivals as they have been for the last ten years. Many of their best revival ministers have left the preaching of the Gospel and gone into the war. The war of 1812-13 with England had not such a killing influence on religion as this has. This I know, for I had a year or two before that begun trying to preach."

"There are a few accessions to Christian churches in Southern Ohio, but we do not enjoy the revival spirit that we have in years past."

A DARK PICTURE.

Many good men begin to see the perilous condition of the mass of professors of religion in these last days. They have awakened upon the very verge of the cataract, and are nearly paralyzed at a sense of their awful condition. Most are sleeping in "slumbers most profound," from which, it is to be feared, they will not awake till the last trumpet shall sound. In a late article in the *Earnest Christian* it is said:

"Every discerning mind can but see that desolation reigns in Zion. Ichabod is the appropriate inscription—for 'the glory of the Lord is departed from Israel; for the ark of the Lord is taken.' Church members have gone after the world, and ministers and members with a few exceptions, have gone to sleep. O what stupidity and infidelity in the church. How much formality and death everywhere. Sin abounds. Vice and crime are rampant as ever, and the increase. Conversions are comparatively rare, and how few have a deep experience of salvation. Lukewarmness has taken the place of zeal for God. This sad state of things exists, and the fault must be somewhere. God has certainly provided for a far better state of society. The fault is not in a lack of professors of religion, nor in a want of wealth or learning, for these are all in advance of what they were in the past. The lack is in spiritual power, in simplicity, in plainness, and in secret wrestling with God. How little fasting, self-denial, groaning, and struggling for victory

How much conforming to the world, to its usages, opinions, and its pride. To what extent professors mingle with the wicked in parties of pleasure, in lodges, rides, amusements, and speculations!"

MINISTERIAL IMPROPRIETIES, doubtless, have much to do with the above. They should unitedly lift up their voices against those existing evils. But alas! many of them have been guilty themselves; and as a stream can not rise higher than the fountain, marvel that "*Like priest like people.*" Here are some candid admissions of ministerial delinquency.

Says J. W. Hunnicutt, a preacher of the gospel:

"We venture the assertion that there is as much ambition among the clergy of this generation and of this country to aspire to high offices and posts of honor and distinction in their respective churches, as there is among politicians; and that there is as much secret plotting, wire-working, and clerical log-rolling, to work one party out or keep it down, and to exalt another party to power, as there is among politicians, is a fact which we presume no man of general intelligence will call in question."

Says the *Methodist*, when speaking of the ball given in New York to the Prince of Wales:

"Ministers of the Gospel of several different denominations—men who ought to be the nearest representatives of the Saviour of sinners—were there, as if to give the sanction of Christ's authority to the most monstrous earthly vanity. What now becomes of wholesome Christian discipline? What becomes of the line so clearly drawn by Christ between the church and the world? What of his command to deny ourselves of all ungodliness and *worldly lust*, and to live soberly, righteously and godly in this evil world? May the Holy Spirit himself intervene to restore the broken bulwarks of sacred discipline, and to trace again the fading line between the aggressive world and the invaded church."

Speaking of the opposition to the doctrine of Christ's second coming, the editor of the *Prophetic Times* remarks in a late number:

"The church of our times has drifted away far from the apostolic and primitive method of dealing with this subject. A correspondent, in our issue of last month, testifies that in twenty years' regular attendance upon what is considered an evangelical and orthodox church, he never heard a single sermon on the subject, and rarely heard it alluded to in any way. We have ourselves taken up volume after volume of approved and widely-circulated modern sermons, in which the subject is entirely omitted. The apostles could not write even a short letter to a Christian friend without introducing it, and

there is not a church address in the New Testament which does repeatedly refer to it; and yet we may read dozens and dozens pastoral addresses, pious books, and evangelical tracts of our day without being able to learn from them that there is any such thing among Christians as that the Saviour is to come again to this world. Well may our correspondent tremble at the condition of the church which can thus expunge from their pulpits, their religious writings their prayers, and their addresses, all serious reference to one of the most prominent, powerful, and essential doctrines of the Christian religion, and whose ministers and members are ready to twit and stigmatize those who venture to say a word on the subject. Is it dreadful?"

We give below extracts from the annual returns from all the Methodist conferences. No denomination probably has been more successful in obtaining new members to the Methodist Episcopal Church. The report, as published in the *Western Christian Advocate*, says:

"There is a decrease of 45,000 in the membership of the church—about five per cent. of the aggregate of last year.

"Of the forty-eight annual conferences, all but six report losses ranging from 5,172 to 51. Five of the six New England conferences show an aggregate loss of 3,046; while the East Maine gives a gain of only 64. Ratio of loss in the six New England conferences about three and a half per cent. The two New conferences lose about 1,900, equal to a little less than three per cent. The two New Jersey conferences lose a little over three per cent. Troy conference almost holds its own, and Erie and Wyoming each lose very little while East Genesee, after continuous losses heretofore, shows a gain of 401. The other two Central New York conferences—Oneida and Black River—as in former years, lose largely; and Genesee, in the west end of the state, in a less degree. Philadelphia and Pittsburgh hitherto the gaining conferences, fall off largely—about six per cent. of their large aggregates. The two Baltimore conferences report less falling off than might have been apprehended—less than three per cent; there is reason to fear that their next report will be much more unfavorable; the same may be apprehended of most of the eastern conferences. Western Virginia loses at the rate of twenty per cent., and Kentucky only a little less, while Missouri and Kansas fall off about two-thirds.

"An equal aggregate annual loss for twenty years would exhaust the entire church. These facts are startling, and ought to excite a lively and solemn interest throughout the church. If continued only a few years it will essentially detract from the church's influence and efficiency for good."

Truly, "these facts are *startling*, and ought to excite a lively

and solemn interest throughout the church;" but it is to be feared the interest is growing less and less, instead of being on the increase. Parties of pleasure multiply, and prayer meetings are dying out. What do these things mean? Where are we in this world's history? What is the next great event for which we are to look? Is it the conversion of the world? Nay, verily; but the coming of the Son of Man in all his glory. Reader, are you ready?

The *Congregational Journal* hath said, in 1844, before there was so manifest an absence of the spirit as is now universally observable:

"At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. BARNES, pastor of the First Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath Schools, stated that he had been in the ministry for twenty years, and never till the last communion had he administered the ordinance without receiving more or less to the church. But how there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations."

The *Christian Palladium* hath long since spoken in this sad and mournful manner:

"In every direction we hear the dolorous sound wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the north, settling like an incubus on the breasts of the timid, and drinking up the energies of the weak, that lukewarmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so; what then? Do we well like the howling women of ancient days to rend our flesh—our hair, and fill the whole atmosphere with our wailings? It is but a few passing months since the whole extent of our wide-spread country rang with triumphant peals of joy, borne upon the wings of numerous religious periodicals, and spontaneously overflowing from every Christian's heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the redeemed. And is the whole scene now changed?"

In view of all this array of testimony, where is the brother or sister that loves Jesus, his Gospel, and his blessed cause, and perishing sinners, but must weep bitterly over the ways of Zion.

That heart must be past feeling that has no yearnings of distress, nor godly sorrow at the above doleful picture. From the outgushing of his sympathetic heart a Jeremiah would cry, deep distress and anguish for his brethren—"O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of his people. It is a mournful condition, and one the true child of God deplores. But it is a *last day token*.

The *Philadelphia Sun* of November, 1844, contained the following:

"The undersigned, ministers and members of various denominations in Philadelphia and vicinity, solemnly believing that the present signs of the times—the *spiritual dearth* in our churches generally, and the extreme evils in the world around us—seem to call loudly on all Christians for a *special season of prayer*, do, therefore, hereby agree, by divine permission, to unite in a *week of special prayer to Almighty God for the outpouring of his Holy Spirit* in our city, our country, and the world.

"THOMAS H. STROTON, and 30 others."

A SAD PICTURE.—But few seem to be aware of the amount of infidelity existing at the present time, even within the nominal church. While Protestantism is boasting of its progress, the following facts, relative to the city of New York, which are clipped from one of our exchanges in that city, will give us some idea of the *kind* of progression which is being made. The writer says:—

"We find in the religious daily a lengthy editorial upon 'The progress of heathenism in this city.' It is there stated that in the lower part of the fifteenth ward, there are no less than *five* churches for sale, and that during the last twenty years *thirty-two* churches have been sold out below Grand Street, and no others have been erected in their places, though 'the resident population below the line is far larger now than then.' We learn from other sources that during the last ten years twenty more churches have been sold between Grand and Houston Streets.

The present places of worship in the city 'including some twenty-five mission stations, twenty-five Catholic churches, and twenty others *un-evangelical*, number 274,' with seats for 205,580 people out of a population of 850,000, leaving over 600,000 unprovided for. In other words, two-thirds of the population of the city could not

go to church if they would. Four hundred more edifices are needed to accommodate the whole city.

But in the language of a report made to the New York Evangelical Alliance, 'this is not the worst feature of the case.' Many of the present places of worship are never filled. The congregations do not probably average more than four hundred. 'Many capable of holding a thousand often seat less than two hundred.' Not more than from one-third to one-half of the 200,000 seats in the churches are regularly occupied.

This Evangelical Alliance, composed of members and pastors of various city churches, who have silently permitted, or themselves aided, this disposal of down town churches, and the erection of up town pagodas—palatial temples of worship, cushioned and carpeted to shut out the poor—now profess to awake to a painful consciousness of the destitution of the residents of the lower wards of the city, who most need religious instruction, and propose renting temporary places of worship, and calling the people in. They may accomplish this work to a limited extent, but we fear they have retraced their steps too late.

The *World* admits that 'seven-tenths of the people of our lower wards live on, as destitute of religious instruction as the heathen in the interior of Africa,' and that 'there is rank heathenism in our midst daily gathering more colossal magnitude and strength.'

"VITAL RELIGION.—Rev. T. L. Cayler, of New York city, speaks of the very low state of vital religion, and the almost utter absence of converting power, and adds:

'Perhaps it is not too much to say that during the last year more souls have gone into eternity, and fewer have gone into the church of Christ, than in any year our country has yet seen.' This does not look well, coming from one of the 'pillars of the church.' What is the cause of the absence of 'converting power?' Is it because there is a lack of faith in the churches of the present day that they fail to progress? We fear such is the fact. *People who feel that they need vital religion, enter the ranks of Spiritualism.*"

Please mark the above candid admission of this very popular and far famed preacher, as we shall have somewhat to say on the subject of Spiritualism or *animalism* hereafter.

"PEOPLE WHO FEEL THEY NEED VITAL RELIGION, ENTER THE RANKS OF SPIRITUALISM."

Whatever may be the feelings, or opinions of Christians, upon this much to be deplored state of the churches in America, it is a fact that previous to 1843, Evangelists were holding protract-

ed meetings of days, weeks, and in some instances of months. Scores, hundreds and thousands were professing to receive forgiveness of their sins, and the pardoning love of God. I have been engaged in a great many efforts to save my fellow mortals from death, and seen some hundreds happily converted and reformed in life and conduct, but the unchristian opposition, and I am very sorry to say, in some instances, ridicule and scoffing at the Scripture doctrine of Christ's second coming, as believed by hundreds of honest, sincere, and devoted followers of our Divine Lord and Master, has caused much backsliding of heart. I fear in a great many instances. And it is a strange coincidence, that about that time or soon after the soul destroying church Fairs, Festivals, and Pic-nics were introduced and the painful result, alas! is now too visibly manifest, and *Satan* who is ever on the alert stood ready, and taking the advantage of this sad state of things, transforms *his ministers* into *angels of light* and fitting them for the way already prepared, sends them forth like the frogs of Egypt, croaking and depositing the spawn of infidelity and licentiousness throughout the length and breadth of the land, ignoring the scriptures, and the institution of the marriage covenant, sowing the seeds of discord and strife, separating husbands and wives, and entailing infamy and disgrace upon multitudes of once happy and respected citizens. I will present some evidences from their own votaries of this satanic delusion.

First.—SPIRITUALISTS' HATRED TO THE BIBLE.

Andrew Jackson Davis says, "The Seal of infallibility must be broken away (from the Bible,) before a *new light* and beauty can enliven and embellish the mythical disclosures of any *seer, prophet, or Evangelist.*" Review of Bushnell, p. 10.

Again, this same apostle of the demons calls the bible, the *dismal echo of a voice of a barbarous age,* * * * we may therefore rest in the conviction that churches, so long as they remain true to biblical authority, will favor "*oriental and semi-barbarous customs.*" Harmonia, Vol. 4, p. 251.

He styles the scriptures, "*The paper and ink relics of christianity, a foundation as impermanent as the changeful sand.*"

WHAT THE SPIRITS TEACH CONCERNING THE BIBLE.

"One of the spirits professing to be the *Apostle Paul*, gives us his views on the whole Bible; we extract a few quotations to show the progress made in spiritual knowledge of the Bible."

"What think you of the Bible since your entrance into the spirit world." Answer given in the following language."

Genesis.—"About as true as any fictitious work now in print."

Ezekiel.—"As good as could have been expected at that day."

Numbers.—"Such an absurdity as that (the facts stated in chap. 1st) ought to be cast into the lowest depths of the infernal regions." "The old Testament, which Christ declared wrong and wicked, you are still calling the Word of God. . . . Although your angelic fathers by the wisdom of God, are allowed to come unto you and do away with the *wicked precepts of your Bible.*" Dr. Ramsay's Satanic Delusion, p. 75, 77.

We extract the following from a letter in the New Era written by the Rev. James Smith, A. M., London, July 8th, 1853.

"The Old Testament is but the skin of the old serpent, but who will say that God did not make that skin? It is the use that is to be made of the Bible, rather than its origin that should be discussed. I believe the Old Testament to be divine; but I creep out of it as a chicken out of an egg when I have exhausted its nourishment." "The living law is more than a rule that God has given us. It is God himself using us as mediums. It is the Living God not the dead rule that will interpret the word of God." "We want a living law that will show us what great service the Bible has done, and what mischief it has done, and how to transform its evil into good, its nonage into maturity, its sourness into sweetness."

Spiritualists desire the destruction of the Bible, because it is an impregnable barrier in their way, and a consummate antidote to the spread of their sensual and satanic delusions.

Second.—SPIRITUALISTS POSSESS A BITTER HATRED TO MINISTERS OF THE GOSPEL.

Mr. Boynton saith, "When I say priests, I mean the clergy of all sects; they are the *worst class spirits have to deal with.*"

A Mr. Smith in one of their meetings remarked as follows: "To get rid of the priesthood is the greatest need of the people. . . . The people will not get rid of the priesthood so long as they admit the authority and conclusiveness of the Bible, the Koran, and

the other sacred books. . . . And they will continue to admit the authority and conclusiveness so long as they believe in the miracle by which these books are authenticated. . . . The only way to get rid of the priesthood is to educate the people to require evidences of what they believe, and to form habits of mind which shall make them as skeptical as they now are credulous. *Skepticism is the first step in the world's progress* from a blind and false to an intelligent and true faith; and whenever this first step is taken, the occupation of the priesthood is gone—gone forever."

Thus, you perceive by their own admissions, their sole object is to destroy the scriptures and ministry, by educating the masses in skepticism, thereby preparing a way for a harvest of sensualism, and base degradation, and all the concomitants of Democracy.

Third.—THE LEGITIMATE RESULTS OF EDUCATING THE DEVOTEES IN SKEPTICISM.

The following paragraph is from a discourse reported in the Banner of Light, from J. S. Loveland, once a Methodist minister:

"With God there is no crime; with man there is. *Crime does not displease God, but it does man. God is in the darkest crime in the highest possible holiness. He is equally pleased in either case. Both harmonize equally with his attributes—they are only different sides of the same Deity.*"

The above shows progress in the following direction.

At the Spiritualists' convention in *Kiantone Valley, Chautauque Co., N. Y.*, Sept. 1st, '58, Mr. Coddington, while under spiritual influence, is reported to have said,—"The marriage institution WAS SLAVERY, and SHOULD BE ABOLISHED. Those groaning beneath the galling fetters of matrimony, should be freed at once and left to bestow their affections *when and where they pleased.*"

A lady said:—"Free love—it is God's law—it is heaven's command." Others advocated the same.

If the virtuous would continue so, let them *beware of Spiritualism.*

"FREE LOVE AT BERLIN HEIGHTS."—"Some one has said, 'There is a number of the *Age of Freedom*, published by the Free

Love community at Berlin, Ohio. It has an article denying the loose habits of living ascribed to the community, while in another column it denounces *marriage* as an odious monopoly of the opposite sex, and hopes to see the institution *wholly abolished*, and men and women brought together according to the "*Passional attractions of the moment.*" This means nothing, and can mean nothing practically, but *indiscriminate and debasing lust.*"

"THE DETROIT FREE PRESS" gives an account of a young married lady of that city, who through the influence of a female relative, acting under the inspiration of the "harmonious philosophy," was induced to abandon her husband and go with her to the FREE LOVE community at Berlin Heights, Ohio; her husband did not ascertain for several weeks whither she had fled. When he learned where she had gone he was greatly distressed, but went at once for her, and found her perfectly willing to go home. She had seen quite enough of Free Love."

"When there, she found the marvelous 'love cure,' but another name for all that is *degrading and loathsome* to a virtuous and high-minded woman. Low-bred familiarities with vulgar, fanatical men, companionship with women who deemed themselves elevated above humanity in becoming the victims of their own and their companion's lusts, and a close familiarity with a brutish criminal enjoyment, which was the highest sphere aimed at in this delectable community, were what she was obliged to submit to. This was more than womanhood could endure, and in her secret trouble she applied to a relative, not daring to disclose her situation to her injured and much loved husband. Through this relative the husband found her, and notwithstanding her moral and physical contamination, he took her again to his heart, a shame-stricken, but wiser wife and mother."

ADIN BALLOU said, previous to such developments as above stated:

"Comparatively few of the spiritualists have as yet become aware of this FREE LOVE DEVELOPMENT; but it will soon be made manifest in sundry quarters; it will have something of a run, too. Mediums will be seen exchanging its significant congenialities, fondlings, caresses, and *indescrībabilities*. They will receive revelations from high-pretending spirits, cautiously instructing them that the sexual communion of *congenials* will greatly sanctify them for the reception of angelic ministrations. WIVES AND HUSBANDS WILL BE RENDERED MISERABLE, ALIENATED, PARTED, AND THEIR FAMILIES BROKEN UP. THERE WILL BE SPIRITUAL MATCHES, CARNAL DEGRADATIONS, AND ALL THE ULTIMATE WRETCHEDNESS THENCE INEVITABLY RESULTING. Yet the

very persons most active in bringing all this about will protest their own purity, will resent every suspicion raised to their discredit, will accuse all who remonstrate against their course of doing so because personally *low-minded* themselves, and will stand boldly out in their real character only when it is no longer possible to disguise it. And this has commenced, and will be fulfilled in due time. Let us all take heed betimes, lest under some specious pretence deceiving spirits in the flesh or out of it seduce us into pit-falls of corruption. I must earnestly deprecate and protest against this error of Free Loveism, which I have good reason to fear is beginning to find a welcome among the Spiritualists."

The author of the above was a Spiritualist.

JUDGE EDMONDS, of New York city, made the following public humiliating acknowledgment:

"WE HAVE TO CONTENT AGAINST OUR OWN FANATICISM; FOR I ASSURE YOU FROM MY OWN EXPERIENCE AND OBSERVATION THAT THE FACINATION OF THIS INTERCOURSE IS SO GREAT THAT TENDENCY IS TO LEAD MEN AWAY FROM THEIR PROPER JUDGMENT, AND INSTILL A SPIRIT OF FANATICISM MOST REVOLTING TO THE CALM AND NATURAL MIND."—*Judge Edmonds' Lecture in the Broadway Tabernacle, New York, February 16th, 1855.*

Thus, you perceive from the above testimony of two of their most eminent men, Spiritualism tends to lead men to plunge into practices *most revolting* to calm and natural minds. A doctrine that has ostensibly such determinate ends in view can not fail ultimately to obtain them, as testimony above and what follows most positively confirms.

The originator and leader of the Free Love Society, a Spiritualist, said in a letter in the *New York Herald*, in 1856:

"All advanced Spiritualists—though few may have the courage to confess it—repudiate marriage in its legal sense, and believe in the doctrine of AFFINITIES; consequently, large bodies of Spiritualists are now emigrating or preparing to emigrate to favorable localities, where they can protect each other in freedom, and especially in freedom of the affections."

The Scriptures foretold the above deceivers in 2 Timothy iii. 6, "FOR OF THIS SORT ARE THEY WHICH CREEP INTO HOUSES AND LEAD CAPTIVE SILLY WOMEN LADEN WITH SINS, LED AWAY WITH DIVERS LUSTS." What a striking fulfillment of prophecy! It is not to be wondered that Spiritualists desire

the destruction of the Scriptures, they so plainly condemn them as deceivers.

"AMHERST," in the *Spiritual Telegraph*, No. 182, says that "Certain spirits stoop to flattery to cause a ready compliance with their wishes, and lead the poor victims, step by step, to accomplish the greatest absurdities. The foolish idea that because manifestations of power and intelligence are made by *men and women* invisible to our external eyes, we must therefore acknowledge them to be gods and goddesses possessed of unlimited power, has caused many a fine mind to do the wildest and most unreasonable actions—in some cases even to abandon home and all its holy ties for some heaven-born(?) *affinity*. Once grounded in the belief of Spiritualism, do not many gradually become more careless in the observance of the proprieties of life, until they CEASE TO ABHOR THE PECULIAR VIEWS THAT MAKE THE MORMONS UNWORTHY OF THE COUNTENANCE OF THE PURE IN HEART."*

In a speech at the Spiritual Convention at Ravenna, Ohio, July 4th and 5th, 1857, Mrs. L—— says:

"To confine her to love one man was an abridgment of her rights. Although she had one husband in Cleveland, she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them. *What business is it to the world whether one man is the father of my children, or ten men are? I have a right to say who shall be the father of my offspring.*"

At the Reform Convention in Rutland, Vt., Mrs. Julia Branch, of New York, spoke as follows:

"Mr. President: I wish to make a few remarks in regard to this resolution—'that the only true and natural marriage is an exclusive conjugal love between one man and one woman, and the only true home is the isolated home based upon this exclusive love.'

"Now, in my mind, this resolution means nothing, because it is incomprehensive. I am aware that I have chosen almost a forbidden subject; forbidden, from the fact that any one who *can or dare* look the marriage question in the face, *candidly and openly denouncing that institution as the sole cause of woman's degradation and misery*, are objects of suspicion, of scorn, and opprobrious epithets. We may ask of that as we did formerly of the church—is it so sacred that it can not be questioned? Is it so absolute in truth that it defies argument?

"Resolved, That the slavery and degradation of woman proceeds from the institution of marriage; that by the marriage contract she loses the control of her name, her person, her property, her labor,

* Propriety forbids a description of the use of a table in the presence of ladies, by Mr. Gordon, a prominent medium in Springfield, Mass., by order of the spirits, who said the lights must not be put out."

her affection, *her children, her freedom.* Mrs. Gage, Mrs. Ross, and others, go back to the mother's influence. I go back farther, and say that it is the marriage institution that is at fault; *it is the binding marriage ceremony which keeps woman degraded in mental blight—negro slavery.* She must demand her freedom, her right to receive the equal wages of man in payment for her labor, *HER RIGHT TO HAVE CHILDREN WHEN SHE WILL, AND BY WHOM.*"—*Banner of Light.*

The following, from Dr. Hatch, the husband of Mrs. Cornelia Hatch, the noted trance-speaking medium, will give some idea of the moral influence of Spiritualism. The Doctor does not charge Mrs. Hatch with any thing impure, but shows very clearly the *general* tendency of this great anti-christian and anti-Bible movement. The Doctor has had a most favorable and conspicuous stand-point of observation, and is prepared to speak from evidence founded on *facts*. He says:

"The most damning iniquities are every where perpetrated in spiritual circles, a very small per centage of which ever comes to public attention. I care not whether it be spiritual or mundane, the facts exist, and should demand the attention and just condemnation of an intelligent community. Look at the iniquities which have been committed within the past two weeks in this city, and that too by spiritual mediums who claim to be controlled by angels. It is worse than useless to talk to the Spiritualist against this condition of things, for those who occupy the highest position among them are aiding and abetting in all classes of iniquities which prevail amongst them. THE ABROGATION OF MARRIAGE, BIGAMY, ACCOMPANIED BY ROBBERY, THEFT, RAPES, ARE ALL CHARGEABLE TO SPIRITUALISM. I most solemnly affirm that I do not believe that there has during the past five hundred years, arisen any class of people who were guilty of so great a variety of crimes and indecencies as the Spiritualists of America.

"For a long time I was swallowed up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the openings of the avenues of spiritual intercourse. But during the past eight months I have devoted my attention to a critical investigation of its moral, social and religious bearing, and I stand appalled before the revelations of its awful and damning realities, and would flee from its influence as I would from the miasma which would destroy both soul and body. SPIRITUALISM and PROSTITUTION, with a rejection of Christianity, are twin sisters, which every where go hand in hand. With but little inquiry, I have been able to count up over seventy mediums, most of whom have wholly abandoned their conjugal relations, others living with their paramours called 'affinities,' others in promiscuous

adultery, and still others exchanged partners. Old men and women who have passed the meridian of life, are not unfrequently the victims of this hallucination. Many of the mediums lose all sense of moral obligations, and yield to whatever influence may for the time be brought to bear upon them. Their pledges, the integrity of their oaths, are no more reliable than the shifting breezes of the whirlwind, for they are made to yield to the powers which for the time control them."

The same writer upon another occasion remarks as follows:

"I have heard much of the improvement in individuals in consequence of a belief in Spiritualism. With such I have had no acquaintance. But I have known many whose integrity of character and uprightness of purpose rendered them worthy examples to all around, but who, on becoming mediums, and giving up their individuality, also gave up every sense of honor and decency. A less degree of severity in this remark will apply to a large class of both mediums and believers. There are thousands of high-minded and intelligent Spiritualists who will agree with me that it is no slander in saying that the inculcation of no doctrine in this country has ever shown such disastrous moral and social results as the spiritual theories. Like all destructive pestilential miasma, which almost imperceptibly poisons the soul, it has made victims of tens of thousands of its votaries, and secretly crept into many other avenues of society, until it is almost popularizing these social conditions which every good citizen must most deeply deplore. Iniquities which have justly received the condemnation of centuries are openly upheld; vices which would destroy every wholesome regulation of society are crowned as virtues; prostitution is believed to be fidelity to self; marriage an outrage on freedom; love evanescent, and, like the bee, should sip the sweets wherever found; BASTARDS ARE CLAIMED TO BE SPIRITUALLY BEGOTTEN. ALL CHANGE, OF WHATEVER NATURE, IS BELIEVED TO BE AN IMPROVEMENT, AS THERE IS NO RETROGRESSION."

Please mark the above testimony concerning *illegitimate children*, as we have evidence to show the truthfulness of the declaration in connection with this article. The Doctor says:

"Iniquity is only the effervescence of the outworkings of a heavenly destiny. God is shorn of his personality, and becomes simply a permeating principle, the Bible a libel on common sense, and Christ a mere medium, hardly equal to the spiritual babies of 'this more progressive age.'

"With such doctrines before us, what have we to hope? That they are rapidly increasing no one can deny? The end is not yet. One thing is favorable; many of the more upright and intelligent among them are beginning to see this condition of things, and are setting their faces against it. But they are the exceptions and not the rule. A blind infatuation appears to drive them headlong into

the whirlpool of passion, and in their wild delirium they mistake and fondly read upon their banner damnation for 'liberty.'

In proof of Dr. Hatch's testimony concerning the "*spiritually begotten bastards*," I will insert the following article taken from the *World's Crisis*, of March 30th, 1859:

It appears that John M. Spear, the noted medium, through whom the contents of the *Educator*, a book of 680 pages, was communicated to this world from the spirits, has become the father of an illegitimate child. J. M. Sterling has written and published in the *Telegraph* two articles in defense of J. M. Spear and the mother of the child, whose name we withhold. Mr. Sterling says:

"Suppose, then, Miss H. has become a mother; does that fact warrant you in calling Mr. Spear a libertine or debauchee? May he not, after all, have acted in this affair in perfect consistency with all his past life—A PURE, GOOD MAN? Again, does this fact of Miss H.'s maternity necessarily imply wrong or corruption in the 'movement'?"

The word "movement" has reference to the "*new social reform*," sometimes called the "Unitary Household," or, in other words, the "Free Love Institution." In speaking of the laws of the land, which are denominated "legalisms," the article says:

"Legalism, so far as it fetters the body or highest aspirations of the mind, must be trampled under foot, and a high and holy freedom must take their places."

Mr. Sterling goes on to say:

"It seems to me that the time has come for action. Many are the noble women who have dared, through obloquy and reproach, to proclaim their right to be free, and in earnest and plaintive tones demanded this freedom of their legal and self-constituted lords; but it is reserved for this our day, under the inspiration of the spirit world, for a quiet, equable, retiring woman to rise up in the dignity of her womanhood, and declare in the face of her oppressors and a scowling world, *I will be free!* God helping me, though I stand all alone, penniless, friendless, homeless, forsaken of all—I will exercise that dearest of all rights, the holiest and most sacred of all of Heaven's gifts—the right of maternity—in the way which to me seemeth right; and no man, nor set of men, no church, no state, shall withhold from me the realization of that purest of all inspirations inherent in every true woman, the right to re-beget myself when, and by whom, and under such circumstances, as to me seems fit and best."

Here you have the famous "*new social reform*" clearly defined. Mothers, if you would have your daughters kept from prostitution, tell them to beware of *Spiritualism*. Virtue is unsafe amid the "*passional attractions*" of those influenced by the demoniacal spirits, whose only object is to lead innocence into vice and ruin.

In commenting on the course pursued by Miss H., Mr. Sterling says:

"This, sir, is the attitude assumed and carried out by Miss H., without consultation with, or the knowledge of, any being save her God and the one whose heart and sympathies were in unison with her own. She desired to be the mother of a child; but she was not willing to become a *legal* wife, in which relation she might be compelled not only to give birth to unwelcome children, but also to yield her body to the gratification of unhallowed passion. Now, sir, will you, believing this, condemn such conduct? I can not—will not! I deem it a matter with her own soul, and the one she loved, and her God, with whom she is at peace. THE SMILES OF HEAVEN HAVE BEEN UPON HER; her religious nature has been greatly blessed; her spiritual vision has been unfolded, and her prospects of health and happiness, and especially of usefulness to her race, greatly augmented, and she feels to bless God that strength and courage have been given her to walk thus calmly, deliberately, and peacefully, in a path ignored by a corrupt and unappreciative world; but approved by her own conscience and the smiles of bright and pure and exalted spiritual intelligences, who constantly surround her with their beautiful and happyfying influences."

In a letter to a friend, Miss H. writes:

"I am acted upon most wonderfully; power is given me to walk with great rapidity, and exercise in other ways, when I myself had not strength to rise from my chair without help. This telling others of what is done *in* and *through* you is not to them experience, and perhaps is not of much value. The good God has given me strength to say that I'll do the right as fast as it is made known to me, so that I am calm, quiet, anxious about nothing. Passages of Scripture are almost constantly coming to my mind, and are beautifully interpreted."

It will be recollected that the Spiritualist's God is not a *being*, but a *principle*; hence, no more is feared or obeyed than electricity or attraction.

Mr. Spear, the father of the child, in correspondence with a friend, in relation to Miss H., says:

"Ere this Brother H. has told you how Carrie (Miss H.) is being developed physically and mentally, and her spiritual vision unfolded. It would do your soul good to hear her talk. What I have most devoutly prayed for has come, viz.: her deep religious nature has been reached, and she is a praying, hoping, trusting woman. In due time she will stand at the head of our educational institution. At times my heart overflows with gratitude. I am willing to endure hardship, reproach, scorn, abuse. None of these things move."

In commenting on Spiritualism, Mr. Sterling says:

"The day is not distant when it will control the destiny of the nation, and I may add, of all the nations of the earth."

In speaking of the "Union Movement," or the "Free Love Institution," he says it may be called "a child of heaven."

The following interesting extracts are taken from a statement given in the *N. Y. Tribune*, from Dr. Randolph who has been, he says, "in a trance about 2,500 times," and is probably as well prepared to speak of the merits of Spiritualism as any other man.

THE CONVERTED MEDIUM.

Dr. Randolph, the heretofore distinguished Spiritual Medium, preached a sermon on Sunday, Nov. 21st, in Clinton Hall, from the text:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Greek—Against the spirits of wickedness in aerial regions.]

As Dr. Randolph's prominence, in the early days of Spiritualism, renders his recitation a matter of considerable importance, we reproduce, in his own words, the more significant passages of his discourse. It is necessary to state that Dr. Randolph is a man of extraordinary intellectual activity, is of the Roanoke stock, and has Indian and African as well as Caucasian blood in his veins.

"For nearly ten years I have been seeking rest for my weary soul. But rest came not until I sought it earnestly at the family altar, surrounded by those whom, in the delirium of mad philosophy, I thought were not for me, but whom I subsequently found dearer, nearer, truer than all the world beside. * * * * *

"Spiritualism is all eye and head; no soul and heart; all intellect, no emotions; all philosophy, and no religion; all spirit, no God! And even the social reformatory movement has dwindled down into prostitutional nurseries!

I enter the arena as the champion of common sense, against what in my soul I believe to be the most tremendous enemy of God,

morals and religion, that ever found foothold on the earth—the most seductive, hence most dangerous, form of sensualism that ever cursed a nation, age or people.

"I was a medium about eight years, during which time I made three thousand speeches, and traveled over several different countries, proclaiming the new Gospel. I now regret that so much excellent breath was wasted, and that my health of mind and body was well nigh ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house than be a spiritual medium! * * * * *

"After embracing Harmonical Philosophy (and my experience is that of thousands) I sought to be a medium, made experiments, and obtained my wish. Better had I found my grave! The rapping and other phenomena followed me, produced, as I then thought, by good human spirits. These were soon succeeded by the trance condition, to which I became subject, and the moment I yielded to that seductive influence, I ceased to be a man, and became a mere automaton, at the mercy of a power I believed to be demonic, but which others accept as progressive-spiritual, but which they can not prove to be such, try as they may. Mind, I do not say it is not so, but aver that not the faintest proof can be adduced that it is so!

As a trance-speaker I became widely known; and now aver that during the entire eight years of my mediumship, I firmly and sacredly confess that *I had not the control of my own mind* as I now have one-twentieth of the time; and before man and high Heaven I most solemnly declare that I do not now believe that during the whole eight years I was sane for thirty-six consecutive hours, in consequence of the trance and susceptibility thereto. I would have lucid intervals an hour or two at a time until the next circle. During these rational periods I would, in words, assert myself, my manhood, and not unfrequently denounce the spirits, and then in the very next circle in the trance, retract it all; and for this I obtained the reputation of inconsistency, and having no 'balance-wheel.' I frequently resolved to break my fetters, but some good-natured miracle-seeker would persuade me to sit in a circle just once more, in order that some great defunct Napoleon, Cæsar, Franklin, or Mohammed, might, through my lips, give his opinion on the subject, and edify some dozen or so with metaphysical moonshine and transcendental twaddle. I would consent 'just to oblige,' and then, good-bye reason, sanity adieu, common sense farewell! Like the reformed inebriate, who, so long as he tastes not, is safe from the destroyer, but who is plunged into a deeper misery the instant he yields to the tempting 'one glass more,' so the medium. Nothing can rescue him or her but the hand of God, who is 'mighty to save.' It pleased Him to reduce me to the zero of human woe, that I might be snatched as a brand from the burning. Had He not vouchsafed this great mercy, the probability is, that instead of trying to serve Him, and atone for the mistake of a lifetime, I should still be wan-

dering up and down the capitals of Europe and Asia in the accomplishment of my 'spiritual destiny and mission,' desperately intent on converting Ferdinand, Louis Napoleon, the king of Delhi, Nasoo-deen, and the Grand Turk; for I believed that I was heaven-sent to save humanity in general, and crowned heads in particular. Disease cut short my labors in that line; I was kindly cared for. This demoniacal phase of Spiritualism deprived me of reason, led me from my home and duties, caused me to squander in world-roving a sum more than sufficient to have rendered my family comfortable for life. Now all my efforts can scarcely furnish the homeliest fare, and the second act of the drama concluded with a fearful crime. In a moment of despair during that terrible madness, with dreadful intent I severed the blood-vessels of both arms in four places. Chance led a man to approach me ere the lamp of life had quite gone out, and by superhuman exertions I was saved. All this I charge to Demonism and the infernal doctrines taught by many invisibles, be they spirits or devils. During my greatest illness I was attended by a physician who understood my case, who forbade me to think or act of or in Spiritualism, but to look to God for that aid and comfort which he alone can give, and to attend the preaching of his Gospel by God's preacher in the woods and fields. I followed his advice, gradually regained my health of mind and body, for which His name be praised. The result of my illness was, that I became convinced that however scientific Spiritualism, as operative on my own soul, might do to live by, it would never do to die by. The anti-Bible, anti-God, anti-Christian spiritualism, I had perfectly demonstrated to be subversive, unrighteous, destructive, disorderly and irreligious; consequently to be shunned by every true follower of God and holiness. I had not for ten years seen a happy day prior to my conversion. In the extremity of my woe I called on spirits for aid, but no spirits came to my assistance. Reduced to the verge of horror and despair, I called on that God whom I had, in the insolent pride of intellect, so often derided. I believe my prayer was answered, my understanding opened, my body healed, reason restored, mind comforted, and my trembling feet set, as I believe, on the Eternal Rock of Ages.

For seven years I held daily intercourse with what purported to be my mother's spirit. *I am now firmly persuaded that it was nothing but an evil spirit and infernal demon, who in that guise gained my soul's confidence and led me to the very brink of ruin.*

A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it by direct spiritual influences. Every crime in the calendar has been committed by mortal movers of viewless beings! Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity, are not evil, I suppose! I charge all these to this scientific Spiritualism. * * * * It has banished peace from

happy families, separated husbands and wives, and shattered the intellects of thousands. * * * Harmonialism

robs God of personality, converts him into a rarified gas 'many million times finer than electricity,' (!!) according to Davis, and elevates Reason to the throne of the universe, by deifying the human intellect. God, Nature, Love, Panthea, rarified gas, sublimated oxygen, and ether, are by this lexicon convertible terms—and essences! * * *

Let me briefly recapitulate my estimate of Pantheistic radical popular Harmonialism. It is *godless, non-religious, opposed to the Bible*, all ecclesiastical organizations. It is subversive of human dignity and public morals; is destructive of all we hold most dear and cherish most sacredly. It robs us of faith in Christ without giving us a substitute. It robs us of our refuge of religion, cultivates the intellect at the expense of the heart. It is a masked monster—all brain and no body. * * *

You will be led on, step by step, on and on, and only stop at—ruin. Resist its dreadful magnetism, for your very susceptibility proves you incompetent to deal with it with safety to yourselves. * * * Resist them with all your strength, relying on God for perfect salvation, never forgetting that He helps those who help themselves. Rely on Him."

With such a vast embodiment of testimony as cited above, who can doubt the literal fulfillment of

1 Timothy iv. 1-3. "Now the Spirit speaketh expressly, that in the latter times some shall depart FROM THE FAITH, GIVING HEED TO SEDUCING SPIRITS, AND DOCTRINES OF DEVILS; SPEAKING LIES IN HYPOCRISY; HAVING THEIR CONSCIENCE SEARED WITH A HOT IRON; FORBIDDING TO MARRY."

Truly the *latter times* have come, there has been a departure from the faith, and multitudes are giving heed to *seducing spirits* and doctrines of demons. They do not blush to *speak lies in hypocrisy*; their consciences are past feeling, seared with an hot iron, calling bitter sweet, sweet bitter, light darkness, and darkness light, and lengthening out iniquity as a cart-rope.

Here is one among the many instances of the fruits of Free Loveism as taught by the Spiritualist, who boasts of freedom to violate chastity, outrage decency, and degrade female character by promiscuous and illicit intercourse, as their own testimony most positively has shown.

"In the Supreme Court, New York, W. B. Coan obtained a divorce from his wife, Ada L. Coan, on the ground of *adultery*, no answer or refutation being put in by the woman, who is well known

as a *trance-speaking* and ballot-test MEDIUM OF EMINENCE IN THE SPIRITUAL WORLD."

At the "Speaker's Convention" of Spiritualists, held at Quincy, Mass., October 30th, 31st, and November 1st, 1860, the following resolution was offered:

"Resolved, That man is not totally depraved, as taught by some; neither is he part good and part bad, having an antagonism within himself. But he is wholly and absolutely good, and morally pure, and consequently needs no regeneration, but only development in true wisdom."

Hear the word of God. "If we say that we have no sin, we deceive ourselves and the truth is not in us." "If we say we have not sinned, we make him a liar and his word is not in us." The above resolution charges the Lord with lying.

Says a spirit: "THERE IS NO DEVIL. Seems to me as though man must be devoid of good sense to believe any thing of the kind."

Alas! alas for the demons! their progress, according to the following article, tends towards a destitution of good sense in praying to a *non-entity*:

THE LAST DEPTH OF SPIRITUALISM.—The Spiritualists are making progress in some direction—nobody can doubt that. At a meeting in Lyceum Hall, Boston, on Sunday, the 8th, Miss Lizzie Doten, a celebrated trance lecturer, made the following regular prayer to the devil:

"Oh Lucifer, thou son of the morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, WE LIFT UP OUR VOICES UNTO THEE. We know thou canst not harm us unless by the will of the Almighty, of whom thou art a part and portion, and in whose economy thou playest thy part; and we can not presume to sit in judgment over Deity. From the depths of thine infamy stream forth divine truths. Why should we turn from thee? Does not the same inspiration rule us all? Is one in God's sight better than another? WE KNOW THOU ART YET TO COME UP IN HIS EXPANDED CREATION, PURIFIED BY THE INFLUENCE OF GOD'S LOVE—for his love is not perfected while one of his children writhes in misery. So, OH LUCIFER, DO WE COME UP AND STAND BEFORE THE THRONE OF THE ANCIENT OF DAYS, HAND IN HAND WITH THEE. As thou hast been the star of the morning thou wilt again become an angel of light. Oh, Satan, we will subdue thee with our love, and

thou wilt yet kneel humbly with us at the throne of God."—*Cincinnati Gazette*.

The above demoniac vaunting of this bewitched celebrated *trance lecturer* most definitely shows the law of affinity operating in sympathy with the father and child. As "she lifts up her voice unto Lucifer," *fearless of all harm from Diabolus*, her invocation to the embodiment of evil as "*mortals call Satan*," and her definite expression—"WE KNOW thou art yet to come up in his expanded creation, purified by the influence of God's love"—reminds us of what the Prophet Isaiah wrote, called by A. J. Davis "*the paper and ink relics of Christianity*."

Isa. xiv. 12-15. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which did weaken the nations! For thou hast said in thine heart, I will ascend in to heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit."

A COLONY OF DEVIL WORSHIPERS.

"I now state, and I wish it to be heard in every corner of the christian world, that the devil is regularly, systematically, and ceremoniously worshiped by a large majority of the inhabitants of the island of Ceylon! The demon worship of the Greeks and Romans had good as well as bad demons; but I have never heard of a benevolent being in the worship as practiced in Ceylon. They are all evil, exercising a most wicked and malicious influence over the affairs of men; and on this account, the natives are afraid of them continually.

"When the Portuguese had possession of the island, they prohibited devil worship, and made it a capital offence for any one to profess himself a devil-priest. The Dutch also enacted laws against it; but still it exists, and nothing but the gospel of Christ can succeed in eradicating its principles, and destroying its practice."—*Rev. B. Clough*.

FUTURE OF SPIRITUALISM ANTICIPATED.

In the *Spiritual Age*, of Jan. 14th, 1860, a writer who is giving the *future of Spiritualism*, says:

"In due time, through the intervention of Spiritualism, these servants of Christ, duly invested with authority from him, will make their demand upon the proprietors of the earth's surface, to yield up their illegitimate rights thereto, cancel their deeds, and

submit that God's earth never more be sold or held at a price, nor even the fullness thereof."

Could it be possible for the Demons to realize the above dreamy object of their frenzy, we can fancy what in all probability, the consummation of such a system would result in. Judging from the fruits of the doctrine thus far, what a millennium of Free Loveism, Maternity, Paternity, Begetting, Rebegetting, Affinities, Passional attractions, men's rights, women's rights, all right made wrong, all wrong made right, table-rapping and table-tipping, spiritualism and animalism meeting together, and sociality and heterogeneology kissing each other; and Lucifer brought up in "his expanded creation, purified by the influence of God's love in electricity, as that is the only God the demons worship, keeping jubilee with his faithful and devout votaries.

Having traced the practical workings of this delusion at some length, with the following testimony of one familiar with its workings, we take our leave of Demonology.

"ST. CLAIRSVILLE, OHIO, Dec. 17, 1854.

"*Spiritual Telegraph*, May 12, 1855.—MR. GENIN has favored the public with some very important information.

1. The spirits afflict persons with despondency.
2. They afflict them with paroxysms of extreme profanity and obscenity!
3. Makes them "*Devilish*."
4. Cause them to commit hostilities upon themselves; to bite their own limbs and thrust them into the fire.
5. Instigate them to do violence to their friends. Instill into them a "murdering impulse," and cause them to murder their families!
6. Constrain them to commit suicide."—*See Daniel's Spiritualism against Christianity*, pp. 224-229.

With all the above facts, plain, positive, and convincing in their nature, we now take our leave of the subject, and pray

God in mercy to save the multitudes from the pandemonium of Spiritualism.

Truly the very Last Day Tokens are now before us.

THE SKEPTICISM OF THE AGE.

In *Zion's Herald* of Jan. 21st, 1863, is an article headed, "What shall be done to check the progress of heresy?" The writer goes on to say:—

"This inquiry is one of vast moment. . . . Something must be done. Heresy is rapidly spreading. Skepticism and unbelief prevail more extensively in this country now than for many years. Heresies have crept into the church, and are this day strongly entrenched in the hearts of numbers of nominal christians. Many who gather with us to partake of the supper of the Lord, whose voices are heard in our meetings for prayer and praise, are skeptical with regard to some of the essential truths of christianity."

The following from the *Bible Times* shows the true state of things:

"The Bible just now is assailed by a most remarkable multiplicity of enemies. Anti-theism, denying God; deism, dreaming of God; and polytheism, analyzing God; are all, with nearly equal inveteracy, still as ever opposed to the revelation of God. But, besides these ancient and gigantic hostilities, innumerable inferior and yet arrogant and artful agencies of infidelities are constantly at work around us, insidiously sapping the foundation of our highest and noblest hopes."—G.

Said Gerrit Smith, in a speech delivered in Boston, Sunday, June 15th, 1862, reported in the *Herald of Progress*, Aug. 2d:

"There is another great evil . . . in the world. It is far greater than any I have spoken of. It is the priesthood—the sacerdotal or clerical order of men. The priests, be it those of China, Hindostan, Arabia, Persia, Europe, America, or elsewhere, and be they however honest, are the worst enemies of mankind. . . . A priesthood is not necessary to teach religion. It is as unnecessary as would be a professorship to teach the necessity of breathing. It is not religion that calls for a priesthood! . . . Oh no, religion needs not a priesthood! . . . The religion of human nature is harmony, not only with human nature, but with all nature and with God."

It is very true that "the religion of human nature" "needs not a priesthood." Why did not the Lord find this out before Gerrit Smith and some other modern teachers were born to instruct him?

ANOTHER RESOLUTION.—At the United States Infidel Convention, held in New York, on Sunday, Oct. 7th, 1860, the following resolution was presented:

"Resolved, That infidelity is thus in very truth the proclamation of the most blessed and glorious, the only true gospel ever sounded in human ears—the gospel of human happiness—it is indeed a voice crying to the thousand million weepers in this vale of tears, 'Behold, I bring you glad tidings of great joy, which shall be unto all people; peace on earth, good will to men'—an Oriental dream which the Bible is not, but infidelity is!"

ATHEISM.

An Atheist is one who denies the existence of God. Spiritualism heads up in Atheism. The spirits and Spiritualists tell us that God does not exist "as a being," but only as "a principle." One that claims to be the spirit of Joseph Foster, as published in the BANNER OF LIGHT, says, "*Ah! there is no God, there can be none. . . . What is the use of telling them of a God when there is none?*" Says the *Age of Freedom*, a Spiritualist paper published at Berlin Heights, O., "*Belief in a God is degrading.*" Such sentiments are rapidly spreading through the world, and being received by the rising generation.

The following are some of the sayings of Joseph Treat, in a speech at the Paine celebration in Cincinnati, Sunday, June 30th, 1860. Although an avowed Atheist, we do not see that his position is any worse than that of the more advanced Spiritualists. He says:

"THERE IS NO GOD! God is the first, great, eternal mistake of the Age of Reason! God is the grand, pivotal mistake of all systems! God is the great central superstition, round which all other superstitions cling! God is the sole foundation of Bibles, Sabbaths, Priesthoods, Religions, Resurrections, Judgments, Heavens, Hells, Spirits, Spirit Worlds, all! I strike home at this root." "If there is a God, men can know it; but nobody does know it. If there is a God, there must be proof of the fact; but there is no proof." "Not one argument—that is an argument—in favor of a God, has ever been framed; and not one can be." "There is no need of a God! There is nothing for a God to do." "Call for a God when there is occasion for a God—but the Eternal Universe has none! And what there is no occasion for does not exist, and God does not exist!" "There is no room for a God! There is no place where a God could be." "God is an evil! He is the evil under which the

earth has always been groaning." "A good God is a contradiction. Any God dwarfs, enslaves, dehumanizes. A man and a God cannot live in the same universe!" "God is the curse of curses!" "God will be blotted out! It is written in the book of fate! It is the future of this planet! Over the whole extent of this wide, wide world—among all its unnumbered millions of inhabitants, and during almost endless ages that shall roll, there will be no God! God will be lost out of the history of the race. Eternal generations will come and go, and never hear of a God, nor know that ever preceding generations talked about one! God will be swallowed up in an infinite oblivion! His very name will die out of human language!" "No God will be the world's millennium!" "Then will indeed be proclaimed that everlasting gospel, 'Peace on earth, good will to men,' when all the dwellers of earth shall lift up their voice together, and say with a shout, 'God is dead, and we are glad of it!'"

Truly, all the signs in the moral world are significant of the speedy coming of the Lord Jesus. The harvest of the earth, it appears, is now about ripe. "The vats overflow, for their wickedness is great."

We have traced at some length, the history of the church and the world, since those questions were propounded to our Lord, relative to the signs of his coming, and the end of the world.

Having presented the condition of the church at some length, as well as the moral condition of the world, we desire to notice briefly, the 29th verse of the xxiv. of Matthew, concerning the visible signs in the heavens that immediately precede the glorious advent of our once rejected and injured King. In that verse, our Lord refers to a tribulation. This can be none other than I have spoken of in a preceding part of this work. See page 3. The period of tribulation was predicted to last twelve hundred and sixty years by the prophet Daniel, and immediately after the tribulation, or as Mark reads, xiii. 24, "*But in those days AFTER that tribulation, the sun shall be darkened and the moon shall not give her light: and the stars shall fall from heaven.*"

The tribulation had ceased upon the church previous to 1780. Papacy had received a staggering blow from the humane interposition of the Queen of Austria, at that time the ruling power

in Europe, and the seventh imperial head of the leopard beast. See my Treatise on Revelation xiii., page 18 and 19. Please notice the import of the following historical fact. You cannot fail to see the bearing upon the subject:

AUSTRIA AND ITALY.—“In Austria, Maria Theresa made very important improvements for the benefit of her wide dominions. In 1776 she abolished the torture in the hereditary states; and from 1774 to 1778, her attention was occupied with the establishment of a general system of popular education. Various salutary regulations were enforced, touching the temporalities of the clergy; and in Italy the arbitrary power of the Inquisition was circumscribed within narrow limits.”—White History, p. 458.

Thus you perceive the tribulation ended. But let us examine this point a little further. In what follows, you perceive there is a direct blow struck home at the adamant heart of papacy by the EDICT OF TOLERATION of the EMPEROR JOSEPH.

“Joseph declared the Roman Catholic the dominant religion; but at the same time, diminished the exorbitant authority of the Pope; he forbade the bishops to carry any bull into execution, unless confirmed by government, subjected monastic establishments to the jurisdiction of their respective dioceses, and exempted them from all obedience to their chiefs resident at Rome. He lessened the revenues of the largest bishoprics, suppressed some, and created others; and, for the purpose of facilitating access to public worship, established four hundred new parishes. He suppressed many monasteries, and all the nunneries except the Ursulines and the Salesians, which were preserved for the purpose of education; but the number of the members permitted to remain was considerably reduced. This same Emperor, to carry into effect more fully these principles of reform, introduced by his mother, just before her death, published the following edict of toleration—‘By this edict he granted to all members of the Protestant and Greek Churches, under the denomination of A Catholics or Non-Catholics, the FREE EXERCISE OF THEIR RELIGION. He declared ALL CHRISTIANS OF EVERY DENOMINATION equally citizens, and capable of holding all charges and offices in every department of state.’

“In one particular Joseph surpassed his rival, Frederic II., though illiterate himself, and not affecting to honor or patronize men of letters, he encouraged the arts and sciences, and contributed more to the advancement of LEARNING, during his short reign, than

ANY OTHER sovereign in Europe. In every province he instituted or improved a university, academy, or seminaries, founded or augmented public libraries, created establishments for the study of medicine, surgery and botany, natural philosophy and natural history, and built numerous observatories and laboratories. He took away from the PRIESTS the power of censoring books, a power which they had HITHERTO EXERCISED with such rigor, that on subjects of RELIGION, MORALITY and GOVERNMENT, a valuable and a prohibited publication were almost synonymous terms; this office he vested in a committee of men of letters at Vienna, whose liberal views were directed to encourage the freedom of the press.”—Coxe's House of Austria, v. 3.

The period of Papal persecution is mentioned in Daniel vii. 25th, and in the 26th verse God declares, the judgment shall sit, and they—THEY the powers that had supported papacy—shall take away his dominion, to consume and to destroy it unto the end. Maria Theresa commenced the work, the Emperor Joseph carried it forward, and the French Revolutionists consummated the work, as the preceding and subsequent testimony most definitely proves.

“The Hon. Gerard Noel says, ‘can the overthrow of the monastic orders, plunder of the church property, the destruction of religion by legislative enactment, and the massacre of a hundred thousand of her clergy be consistent with any reasonable estimate of domination and power?’ Under such terrific judgment upon the persecutor, can we refuse to admit that the period of 1260 years has terminated its course?”

The above testimony shows most conclusively, that the tribulation upon the Protestants had terminated, and the abomination that made desolate. The church now begins to receive judgment from the hand of God by human instrumentalities.

Second. The prophet declares THEY WERE TO CONSUME IT. Mr. Bickersteth says:

“The pillage of the papal states by the French in 1797, was such as to drain them of specie, and to take away all precious stones and jewels they could find. The French Ambassador wrote to Napoleon, stating, ‘discontent is at its highest, in the papal states; the payment of 30,000,000*f*, stipulated by the treaty of Tolentino, at the close of so many losses, has totally exhausted the old carcass; we are making it consume by a slow fire.’”

Can we possibly conceive a more literal accomplishment of

the prediction uttered hundreds of years before. But here is another direct testimony:

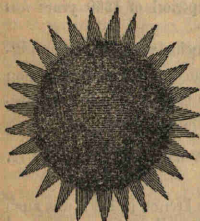
Goodrich, in his Church History, says, pages 183-4, "The revolutionary torrent, which was thus set in motion, destroyed law, government, and religion in France, and laid waste the Roman Church both there and in neighboring countries. Her priests were massacred, her silver shrines and saints were turned into money for the payment of the troops, her bells were converted into cannons, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic, she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink." Did the judgment sit? It seems impossible to doubt so perfect a fulfillment.

"In 1809, Napoleon in his imperial edict says, we are directed to make known to Pius VII. that he is utterly prohibited from holding any communion whatever with any ecclesiastics in France, or any other subject of the Emperor, under the penalty of disobedience both on his part and theirs. Advising him also, that he is no longer the organ of the Papacy."—Bower, vol. 2, page 425.

Let us with the above explicit evidence upon the question under discussion, apply the signs connected with the tribulation the Lord spake of.

"IMMEDIATELY AFTER THE TRIBULATION OF THOSE DAYS THE SUN SHALL BE DARKENED."

THE DARK DAY.



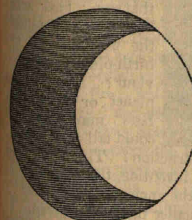
through smoked glass upon green grass. I well remember that the gentleman of the house read the following scripture by candle-light to his numerous family: "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord cometh."

"The darkness was so great in the night time, that it was said by one, DR. BLACKINGTON, who resided in the north-east part of Rehoboth,

both, and who had occasion to be out among his sick patients that night, that he could not see his white pocket handkerchief, placed before his eyes. The darkness was so great that it could be felt."

"The 19th of May, 1780, was a remarkably dark day; candles were lighted in many houses; the birds were silent and disappeared; the fowls retired to rest; it was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session at Hartford, and being unable to transact business, adjourned. A motion of adjournment was before the Council; but when the opinion of Col. Davenport, of Stamford, was requested, he replied, I am against the adjournment. The day of judgment is either at hand, or it is not. If it is not, there is no cause for adjournment; if it is, I wish to be found in the line of my duty. I wish therefore that candles may be brought."—Pres. Dwight in Ct. Hist. Col.

"AND THE MOON SHALL NOT GIVE HER LIGHT."



"In May 19th, 1780, there was a remarkable fulfillment thereof, and in reference to the facts and date, there can be no place for doubts: for aside from historical accounts, in which there is found no discrepancy, there are thousands now living who can attest thereto. They say the darkness was supernatural from morning until night, and during most of the night; and although the moon had fulfilled only the night previous, the Rev. Mr. Tenney, of Exeter,

N. H., says, 'I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, THE DARKNESS COULD NOT HAVE BEEN MORE COMPLETE.'

"The night succeeding that day, (May 19th, 1780,) was of such pitchy darkness, that in some instances horses could not be compelled to leave the stable when wanted for service. About midnight the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—Portsmouth Journal, May 20, 1843. Extract from Stone's Hist. of Beverly.

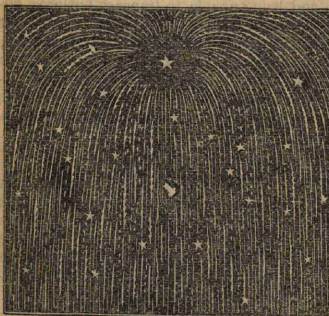
"Dark day of May 19th, 1780. The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the fields and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day, AND THE NIGHT till near morning, was as unusually dark as the day."—Gage's Hist. of Rowley, Ms.

"THE DARKNESS OF THE FOLLOWING EVENING was probably as gross

as has ever been observed since the Almighty first gave birth to light."—*Rev. Mr. Tenney, of Exeter, N. H. quoted by Mr. Gage, the Historical Society.*

The next event in order, in fulfillment of our Lord and Master's sign of his coming, and the end of the world, is

"THE STARS SHALL FALL FROM HEAVEN."



"Which had a most literal fulfillment on the night of Nov. 13, 1833. I am aware that some view that phenomenon an exhibition of meteors and not of stars, and therefore no fulfillment of that sign. I ask, what kind of a star piloted the wise men to the birth-place of the Saviour? Surely no planet or fixed star. How many planets could fall from heaven

on this earth without producing its destruction? The distinction between meteors and stars is of modern invention, the discovery of modern astronomers. It is well known the ancients understood by the Greek word *aster*, (here used) the smaller lights of heaven. It is, therefore, evident that this sign must have a shower of meteors or small stars, for its fulfillment; and that the phenomena of Nov. 1833, fully exhibit the sign."

The following extracts from articles written by those who viewed that wonderful phenomenon, will prove the fact. The first, from Henry Dana Ward, of New York, published in the *Journal of Commerce*, Nov. 15, 1833;

"* * * At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder, saw the east lighted up with the dawn and meteors. The zenith, the north and the west also showed the falling stars, in the very image of one thing, and of only one I ever heard of, I called to my wife to behold; and while robing, she exclaimed, 'See how the stars fall!' I replied, 'that is the wonder,' and we felt in our hearts that it was a sign of the last days. Not truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind' (Rev. vi. 13.) This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The

ancients understood by *aster*, in the Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between the stars of heaven and the meteors of heaven. Therefore the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomena of yesterday, so as no man, before yesterday, had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets, and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell toward it."

"And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted. 'It rained fire,' says one; another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.' I admit their fitness for common accuracy; but they come far short of the accuracy of the figure used by the prophet: 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understand by 'falling stars;' and one speaking to his fellow in the midst of the scene, would say, 'See how the stars fall!' and he who heard would not pause to correct the astronomy of the speaker, any more than he would be so precise as to reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as the fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one; those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the Park) fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they *flew*, they were cast like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies swiftly, *straight* off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomena to the inmates of my house."

This was from an eye-witness who penned it the day following, and years since avers it was not overdrawn. The second is from Prof. Olmstead, of Yale College, a distinguished meteorologist.

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the EARTH'S SURFACE, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible and everywhere presented nearly the same appearance."

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

This is important testimony, in regard to the vast extent of the exhibition of the phenomenon, and also of the falling stars, all emanating from a single point in the heavens.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the GREATEST DISPLAY of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history."

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, then shall the end come."

The accomplishment of the above prediction is another token of the Lord's soon coming. Has it been done? A vast amount of interesting testimony upon this subject, could be presented. I will present but two witnesses. They are sufficient to satisfy any reasonable and candid person it appears to me. The first, from a religious periodical:

"THE ARABIC VERSION OF THE BIBLE."—The messenger of the church may now go into the darkness of Arabia, having "the light" with him.

"One of the most cheering aspects of the missionary work in this day, is the TRANSLATION OF THE BIBLE INTO THE VERNACULAR TONGUE OF EVERY PEOPLE UNDER THE WHOLE HEAVEN; and among these late translations, that of DR. ELI SMITH into the modern Arabic, is one of the most important."

The second witness is DR. JOHN CUMMING, of England. In a work, "THE LAST WITNESS," he states:

"The gospel of these glad tidings of a kingdom, we are told shall be preached to all the *"world as a witness,"*—not to convert

all nations. Some of our christian brethren believe that the millennium is about to commence, as the product of missionary agency, and that the preaching of the gospel will end in the conversion of the world. I do not see this. I believe that it is to bring a people out of the world to God, and to be a "WITNESS TO ALL"—not the conversion of all. This prediction is all but fulfilled. *The Bible has been translated into every spoken tongue, and the word of God is preached in earth's countless dialects.* I appeal to the Bible Society, where you have a specimen of the Bible in every language spoken under heaven."

"WHAT IS MEANT BY THE GOSPEL BEING PREACHED FOR A WITNESS."—By Rev. John Richards, D. D., Hanover, N. H.

After speaking of the spread of the gospel in the world, he remarks:

"Do not these facts—for we do not believe we are very wide of the mark from the truth—go to show that the gospel in the best part of the world is in truth preached for a witness; just as Christ said, and not anywise approximating to a saving efficacy, as to masses? In the Sandwich Islands the ratio of professors of religion to non-professors, is one to four. And the American Board call the nation converted and passed from their hands. And so in every case of preaching the gospel to a nation or tribe, it is a witness; sometimes only a witness for evil; but usually both a witness for evil and a witness for good. Yet in no instance in the history of the world, has it been the saving instrument to the many, of such a nation or tribe, but only to the few. We reach then this conclusion. The gospel has been preached in the world for eighteen hundred years with just such results as our Saviour implied in Matthew 24th, and in the great commission—for a witness—a witness only in evil to the many; a saving instrument but to the few. * * * But through all these ages God has been gathering his elect; while the gospel has been chiefly a witness in them that are lost. How long will this state of things—this general aspect of the church and the world continue? We answer, unhesitatingly, *'Until the end.'* For that is what Christ declares: 'This gospel of the kingdom must first be preached in all the world, for a witness unto all nations, and THEN SHALL THE END COME.'"—*Theological and Literary Journal.*

Thus, dear friend, we have traced the great chain predicted, through the periods and events that have dotted the pathway of time since the question was propounded to our Lord and Master, on the eve of his departure from this world of tears, sorrow, and mourning, concerning the *sign of his coming and the end of the world.* And we find by careful and patient in-

vestigation, WE HAVE PASSED THE LAST VISIBLE SIGN that was to precede his coming and the end of the world.

But ere we close our arguments upon the subject, we wish to offer a suggestion upon the most familiar text in the Bible to those who oppose and are not familiar with our views and the plain Scripture teachings, concerning the second coming of Christ.

"BUT OF THAT DAY AND HOUR KNOWETH NO MAN, NO NOT THE ANGELS OF HEAVEN, BUT MY FATHER ONLY."

When God commanded Noah to build an ark he did not inform him of the day and hour the flood *should* descend, but when he came within *seven days* of the time God informed him of the day. See Genesis vii. 4. So it may be that God will, *if he see fit*, give sufficient evidence of that day to those who love and wait the appearing of his Son. Take one more instance of God's making his judgment known to Lot. See Genesis xix. 12-17, 22.

"Of that day and that hour knoweth no man," &c. The following is Mr. Wesley's note on the above passage:

Matthew xxiv. 36. "'But of that day'—the day of judgment, *knoweth no man*'—not while our Lord was on earth. Yet it might be afterward revealed to St. John consistently with this. It does not say of that day and hour no man *shall* know, but simply no man then knew. It is also said to be correctly rendered thus: 'No man may make known,' &c., but God only will reveal it."

We have presented testimony on the wars and rumors of wars, false Christs, famines, pestilences, earthquakes, abounding iniquity, deceivers of the last times, overflowings of "the fash of wickedness," the skepticism and moral putrefaction of the day, the darkening of the sun and moon, the falling stars. The next event is "*The Shaking of the power of the heaven*," which is doubtless simultaneous with the appearing of the Son of God, and of which we shall treat in the next number of the "Tokens." In view of the above plain matter of fact arguments we have come down the stream of time to the *last generation*, in the last days, through the last signs, to the *last sign*, and verging swiftly

to the *last day of probation*! Merciful Father! wilt thou in mercy awake thy professed, careless, sleeping, cold, formal church, ere the last sand falls from the glass of time, is my most fervent desire and prayer. In the language of Bonnar—

"We are living in an age of the world when every hill is passed, up which the church had to climb ere she came in full sight of the plain, along which shall come the Son of Man in his chariot of glory."

Standing upon our watch-tower we are looking out amid the darkness of night for the first streaks of morn; with ears intent we are waiting to catch the first blast of the trumpet; with eyes uplifted we are gazing upon the gathering clouds now mantling the moral and political horizon in gloom and sadness, and with almost impatient longing of our anxious heart to see him whom our very soul loveth, cry out, come Lord Jesus! O come quickly! And we are not alone. Some faithful watchmen are deeply impressed upon the great, grand, and apostolic theme—the coming of the Lord Jesus—and begin to warn the church. For proof of this the *Christian Luminary* remarks:

"This truly is an age of wonders, change, and revolutions. No thinking man can open his eyes upon the great events which are passing before us, without being constrained to admit that important scenes are about to be opened to the views of an astonished world. The seals are opening, the trumpets are sounding, the nations are shaking, signs are seen in the heavens and on earth, which plainly teach us the fact that the coming of the Son of Man draweth near."

A writer in the *Christian Review* said a few years since:

"I am strongly persuaded that the present generation of men stand upon the eve of the mightiest revolution that the annals of time record. Even Mohammedans are expecting some great, and to them, appalling event. What will it be? The battle of Armageddon? The millenium? The new heavens and new earth? Perhaps all of these, preceded by the coming of the Son of Man in the clouds of heaven. The events we expect to *precede* that great event may *follow* it. The character of the second, as was the first advent, may have been mistaken. NOTHING IN THE PROPHECIES WITHHOLDS HIS COMING THAT I HAVE SEEN."

Said a writer in the same paper more recently:

"We are living in the midst of troubles. Portentous and fearful signs are abroad in the world. The wisest ask in wondering anxiety, 'What will be the end of these things?' A *universal impression exists upon the minds of men* that wonderful and important events

are about to transpire. We take the position that this impression is the harbinger of a series of sublime and stirring events, the voice of one crying, 'Prepare ye the way of the Lord.'¹³

Read the following from "ZETA," of the *Christian Chronicle*:

"Depend upon it, dear reader, we live in eventful times. Prophecy is now in such a state of fulfillment that the future history of the world, should it long continue, must be uninspired. There is, perhaps, no important prediction the accomplishment of which could delay the Saviour's advent for a single hour. The last page of Revelation is now open before us, and we wait with an assured confidence, yet with the most intense anxiety, for the accomplishment of what is written—for the final event of time—FOR THE GREAT AND TERRIBLE DAY OF THE LORD!"

He now stands at the door, and is about to rise up and SHUT TO THE DOOR; then, then MANY WILL SEEK and shall not be able to enter in.

GREAT DAY OF GOD! on, on it rushes, and onward time's ever restless surges hurry us to meet it. GREAT DAY OF THE DEAD AND THE LIVING! when from the east, from the west, from the south, from the north, all the vast generations that have ever lived shall come forth; when the green turf grave-yards—monumental beds—shall yield up their dust; when the saints of God that have been long slumbering down deep, deep in the dark unfathomable caves of old ocean, around whose bones the billowy waves have wove a winding-sheet, and the sea-birds have in concert with their ever restless roar moaned forth a funeral dirge—shall come forth! But the day comes! The Great I AM declares "the sea shall give up her dead." O how swift the moments fly! Time is just now about to expire. Hark! it is giving its signal groans! Creation is in distress! Monarchs are turning pale! The Spirit is gradually withdrawing from the world! The scoffers are growing bold in sin. The churches have neglected the last message God in mercy designed for them; they have in consequence grown lukewarm. O let me, in conclusion say, the world has no assurance of a day's safety now. You may be sitting in the house, or may be in your shop or field at work, or lying on your bed asleep! Hark! do you hear that unearthly sound? How it

rolls—the earth trembles—creation shakes—all faces turn pale! The heavens are lit up throughout the vast concave with brightness surpassing all that mind could ever conceive! The heavens part asunder! Behold the GREAT WHITE THRONE appears—the Ancient of Days sits thereon! "whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." This scene is just upon us! That you may prepare to meet it is the prayer of your friend.

SOMETHING LIKE GAMBLING.

There was a raffle one night at a fair held by the ladies of the church in ———, for a benevolent purpose. That same night two blacklegs were arrested for gambling in another part of the city. While in the lock-up, they naturally set to work to defend themselves as far as possible; and here is their success:—

"Look here, Smith," said one, "I say it is too hard that we poor fellows are caged up here, just for trying to make an honest living with the cards and dice. I don't see, for my part, what right people have to interfere with any man's way of earning his bread, provided he don't steal it from them: and then I should like to know what the difference is between our throwing dice for money, and those 'piscopal' gentry turning a wheel for it; and that's what they did do that same night we were nabbed." "Good, good," said Smith; "if you are sure they did that thing—we will turn the tables upon them, and make them pay us well or we will have them indicted for breaking the laws. 'Ah! is that so? then we have them on the hip. That judge will never let his handsome

young wife be brought up before the court for law breaking; could us crack the nut as soon as we can. What's the first step?" "Send for the state's attorney."

Their plan was arranged; the attorney came. The men stated their full determination as soon as they were released from confinement, to file a bill against Mrs. S., her young friend, and all those who aided and abetted in the lottery; for such it was. The lawyer saw in a moment what an advantage they had, but he tried to persuade them (lawyer like) that they could do nothing; they had, however, been too often in the clutches of the law not to know some of its workings; and they maintained their determination. As soon as it was known a quiver went through the town, the opposing sects rejoiced at the uncomfortable position in which the dignified ladies and gentlemen of the church were placed. The judge was in an agony of annoyance, for he knew the men, and how difficult it would be to turn them from their revenge; but something must be done, and it was done. None knew the bribe which sealed their lips. Few engaged in that fair will ever forget the fright they received, or be tempted again to engage in a raffle of lottery.

This anecdote gives the legal side of the question. Is there not a higher, more important one still—the moral one? What mother would not pray that her son might be kept from the gambler's terrible fate? What father would not shrink from the image of that son, with haggard look and anxious eye hanging over the fatal cards or billiard ball? Yet where lies the difference between the lotteries of a fancy bazaar, where the fortunate winner gains an article worth \$500 for \$5, and the youth staking his last eagle on the throw of the dice? It is a difference only of degree. Does the good cause which usually underlies our bazaars consecrate this refined gambling?—*Christian Register*.



LAST DAY TOKENS.—No. 3.

A PHENOMENAL COMPEND.

By S. S. BREWER, MINISTER OF THE GOSPEL.

"And God said, let there be lights in the firmament of the heaven, to divide the day from the night; and let THEM BE FOR SIGNS, and for seasons, and for days, and years."—GEN. i. 14.

WHEN the children of Israel had corrupted their ways, God, by the Prophet Amos, threatens them with judgment, declaring—"I will cause your sun to go down at noon, and I will darken the earth in a clear day." This was near eight hundred years B. C. Of its fulfillment we have no account.

The necromancers and *astrologers* claimed great celebrity in their arts, and deceived their simple faithful in pretending to foretell wonders by the planets, stars, sun and moon, through the science of *astrology*—"A science which teaches to judge of the effects and influences of the stars, and to foretell future events by their situation and different aspects, called *judicial astrology*. This science was formerly in great request, as men ignorantly supposed the heavenly bodies to have a ruling influence over the

physical and moral world, but is now universally exploded by true science and philosophy.

"*Note.*—The term astrology was used by the ancients in the sense of *astronomy*."—*Webster*.

Hence, the Lord said by the Prophet

Jeremiah x. 2. "Thus saith the Lord, learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them."

The Almighty had no reference in the above instance to veritable signs in the heaven, as some persons suppose, and as I have heard them when disposed to ridicule those who are observant of the wonderful signs that God has of late years exhibited in the heavens. I will now present an instance where a *star* is exhibited by the Almighty as a *sign*.

Numbers xxiv. 17. "There shall come a star out of Jacob, and a sceptre shall rise out of Israel."

This prophecy was uttered over fifteen hundred years before the birth of Christ, and fulfilled in the days of Merod, and was understood and received as a *sign*, from the fact the wise men from the east came declaring we have seen *his star*. See Matthew ii. 2, 7, 9, 10. The disciples conversing with our Lord and Master in relation to his second coming received a plain matter of fact answer to the interrogatory propounded to him, that the event should be preceded among others by "FEARFUL SIGHTS AND GREAT SIGNS FROM HEAVEN." "THE SUN SHOULD BE DARKENED, THE MOON WITHHOLD HER LIGHT." "AND I WILL SHOW WONDERS IN THE HEAVENS AND IN THE EARTH—BLOOD, AND FIRE, AND PILLARS OF SMOKE."

Before we classify and present the various testimonies upon the signs in the heavens we desire to impress the reader with a due consideration upon the period of time we are now living in.

First.—THE TIME IN WHICH WE NOW LIVE.

This I consider to be, what is termed in the word of God, "*The time of the end*," a chronological season mentioned in Daniel xii. 9, and to be understood as the 75 years reaching from the termination of the 1,260 years so frequently referred to in

Scripture to the end of the 1,335 years. The first is mentioned in Daniel xii. 7, and Revelation xi. 3, xii. 6, 14; the second, (longer period,) see Daniel xii. 12. Now, dear reader, you have the idea of the length of the period called "THE TIME OF THE END;" and we are not alone in this idea; multitudes are of the same opinion. Among the many we shall invite your attention to but three.

Dr. Duffield, a very eminent minister of the Presbyterian Church, in an interesting work on the Prophecies, published some few years since, hath said:

"Among other signs that '*The Time of the End*,' that is, the season during which the great periods of chronological prophecy run out, and the great things so long predicted will transpire, is described by very strong and marked signs, AND PARTICULARLY SIGNS IN THE HEAVENS. THE SUN SHALL BE DARKENED, THE MOON SHALL NOT GIVE HER LIGHT, THE STARS SHALL FALL FROM HEAVEN, AND THE POWERS OF THE HEAVEN SHALL BE SHAKEN, STRIKING ATMOSPHERIC AND CELESTIAL PHENOMENA SHALL BE OBSERVED, which being beyond the reach of man's philosophy, may be regarded as the visible symbols which GOD HANGS OUT IN THE HEAVENS TO PREDICT THE CONSUMMATION COMING. It is remarkable, especially for the last fifty or sixty years. The atmospheric and celestial phenomena have been more marked, frequent, and varied, than in any previous age of the world. It is said not less than fifteen hundred stars have faded from the vault of heaven, and some of them were observed in a state of conflagration. Ever since the French Revolution the peculiar signs, both moral and political, which were to mark the TIME OF THE END, have been developing. THE PREPARATION is making for a GREAT AND FEARFUL CRISIS."

The Rev. John Cox, of England, a celebrated writer on the Prophecies, takes a similar view in an article he wrote some years since, from which we extract the following:

"This I conceive is the next great event that we are now to look for. SO FAR AS I CAN DISCERN, NO FURTHER SIGNS ARE TO BE EXPECTED, as it seems to me we have entered into that LAST PERIOD OF AWFUL EXPECTATION, during which the church is likened to TEN VIRGINS. By comparing the signs of the times with the numerical prophecies we may know with certainty when the AWFUL AND GLORIOUS DAY OF THE LORD is rapidly advancing upon us. The great and broad outlines of prophecy are obvious to every man who is a student of the prophetic writings, long before the predicted events are fulfilled. The prophecies of Daniel were closed up and sealed till the TIME OF THE END, when the book was to be opened, the seals to be removed, the mysterious dates were to be developed, many were to

run to and fro, and prophetic knowledge was to be increased. The period here foretold is that in which we are *now living*; for never, since the time of the reformation, has there been such deep and intense interest paid to the sacred prophecies, as within the last thirty or forty years.

"The seals are now being removed, the signs of the times shed a light on prophetic dates, and the dates shed light upon the signs of the times. All these signs shedding their light upon the mysterious dates, and drawing light from them in return, *i. e.*, the present concussions of nations; the simultaneous shaking of the Ottoman and Papal empires; the reign and dominion of infidelity; the extensive propagation of the Gospel beyond the limits of the Western Roman empire; the state of feeling and excitement in the Jewish nation; the infidel indifference of the world; the death-like slumber of the church; and the *midnight cry* that has been recently raised and that is now ringing in the ears of the infidel world and a sleeping church, all indicate that the 1,260 years have run out their course. And when ye see these things know that the kingdom of heaven is at hand."

Dr. Gill, who was born November 23d, 1697, and died 1771, looking forward to the "*time of the end*," a period that the prophet predicted knowledge should be increased, said:

"Many shall run to and fro, and knowledge shall be increased, that is, towards the end of the time appointed. Many shall be stirred up to inquire into the things of this book, and will spare no pains or cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another—spiritual things with spiritual—in order to obtain the mind of Christ; will especially peruse the writings of such who have gone before them who attempted any thing of the kind, and will go far and near to converse with persons that have any understanding of such things, and by such means wait the blessing of God upon them. THE KNOWLEDGE OF THIS BOOK OF PROPHECY WILL BE INCREASED, and things will appear plainer and clearer the nearer the accomplishment of them is, and especially when prophecy and facts can be compared; and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths and doctrines, will be abundantly enlarged at this time."

The Rev. M. Brock hath said:

"Another sign of our being near the END is—'MANY SHALL RUN TO AND FRO, AND KNOWLEDGE' WAS TO BE 'INCREASED.' How manifestly do we see this NOW to be the case, and to an extent hitherto quite unparalleled. All kinds of science have wonderfully developed; as to religious knowledge, since the beginning of this century the word of God has been circulated in upwards of 200 languages and dialects. The present long period of European peace

with the commercial ascendancy of Protestant and scientific Britain, throughout the world, doubtless have not been without their object in the divine councils."

Now, dear reader, compare the testimonies of the three eye-witnesses above cited to what they *had seen* with the subjoined testimony of one that lived in the seventh century, (Gregory the Great,) who filled the pontifical chair from A. D. 590 to 604.

"Our Redeemer desiring to find us ready, and restrain us from the love of the world, predicted the evils that are to attend its old age, and the calamities that are immediately to precede its termination; that if we are not incited to regard Him with awe in tranquillity, we must at least, when HIS JUDGMENT IS NIGH, feel a fear of being overwhelmed by his strokes. For the Lord had said immediately before the passage to which you have now listened, nation shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes, and pestilences, and famines; SIGNS ALSO IN THE SUN, AND THE MOON, AND THE STARS, and on the earth distress of nations, a roaring of the sea, and waves in tumult, some of which events we know have already taken place, and others we fear as nigh; for we see that our times are marked more than all former periods by the rise of nation against nation, and the prevalence among them of calamities. That earthquakes have overwhelmed numerous cities you learn as often as you hear from other quarters of the world. We have pestilences without cessation. SIGNS INDEED IN THE SUN, AND IN THE MOON, AND IN THE STARS WE HAVE NOT YET BEHELD."

Gregory had not beheld those signs predicted by the Holy Prophets, Christ and the Apostles, but the REV. JOHN COX testifies no farther signs are to be expected. We shall, therefore, proceed to present what testimony we have upon the subject, by classing them in the following order:

FIRST.—FEARFUL SIGHTS AND GREAT SIGNS.

SECOND.—SIGNS IN THE SUN.

THIRD.—SIGNS IN THE MOON.

FOURTH.—SIGNS IN THE STARS.

We now invite your attention to the first class of signs, in harmony with the above arrangement.

"FEARFUL SIGHTS AND GREAT SIGNS SHALL THERE BE FROM HEAVEN."

We shall introduce this section by quoting an extract from

THE SACRED THEORY OF THE EARTH, by *Bishop Burnett*, published in 1697:

"If we reflect upon the history of burning mountains, we cannot but observe, that before their eruptions there are usually some changes in the earth or in the air, in the sea, or in the sun itself, as signs and forerunners of the ensuing storm. We may then easily conclude that when the last great storm is coming, and all the volcanoes of the earth ready to burst, and the frame of the world to be dissolved, THERE WILL BE PREVIOUS SIGNS IN THE HEAVENS, and on the earth, to introduce this tragical fate. Nature cannot come to that extremity without some symptoms of her illness, nor die silently without pangs of complaint."—p. 477.

"The Scripture plainly tells us of *signs, of prodigies that will precede the coming of our Saviour* and the end of the world, both in the heavens and on the earth."—p. 478.

"The last sign we shall notice is that of 'falling stars.' 'And the stars shall fall from heaven,' says our Saviour. (Matt. xxiv, 29). We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up as the sea does a sinking ship, and would put all the universe into confusion. It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle region of the air or blazing comets and stars. No doubt there will be all sorts of fiery meteors at that time; and amongst others, those that are called falling stars."—p. 486.

"THE HEAVENS DECLARE HIS GLORY."

"During the last few years, the atmosphere has done quite its share for the entertainment of the public. The magnificent comet which a year and a half ago swept through the heavens with its luminous trail, eclipsing the brilliancy of the stars: the auroral lights which night after night last winter trembled and quivered in the northern sky, shooting transparent spears of crimson and white from the horizon to the zenith; the aerolites which occasionally fell to the earth; the tornadoes which swept with resistless fury over our western prairies; and the eclipse which but the other day excited the attention of the entire scientific world, have followed each other in rapid succession, prompting some to a more constant study of the heavens for the secret of these phenomena; others to a more reverent feeling of dependence upon him by whose command all things were made that were made; and terrifying others by the threatening approach of those latter days—those times prophesied by Joel, when wonders should be shown in the sky, and when, according to St. Luke, 'FEARFUL SIGHTS AND GREAT SIGNS FROM HEAVEN' should appear. Although science has, to a great extent, stripped these atmospheric and other phenomena of their mysterious terror, there is still suffi-

cient mystery about their advent to inspire awe as well as admiration."—*New York Evening Post*.

In confirmation of the opinion of BISHOP BURNETT, delivered in 1697, one hundred and sixty-six years since, we invite your attention to the following extraordinary meteor:

METEORIC PHENOMENON.

"The Meteoric Phenomenon in Osvego County."

"BOYLSTON, June 16.—On the receipt of your dispatch at Pulaski, I started at once for Boylston, to inspect in person the scene of the startling Phenomena of Wednesday. The facts in regard to the time and circumstances preceding the fall of the aerolite, I have from Mr. James Hadley, an intelligent and responsible citizen of the town of Redfield, who resides about one mile from the scene, and the rest is from personal observation.

Mr. Hadley's Statement.

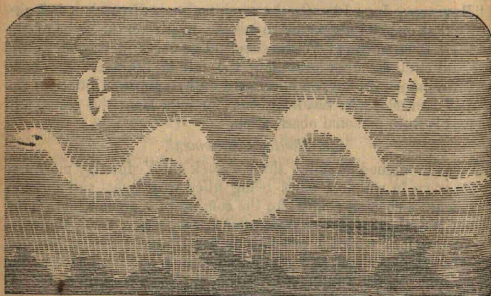
"I was awakened at about three o'clock on Wednesday morning, by the room in which I slept being filled with light, and immediately heard a rushing sound like the coming of a great wind. This did not last above a few seconds after I was awake, when an explosion followed, of which I can give no description. It was terrific. The whole house shook as if a hundred cannon had been fired under the widows. Quite a number of panes of glass were broken out of the windows, and the plastering of the room I was in came tumbling about me. The light, which was so brilliant that I could plainly see every object in the room, was at once extinguished. The window of my room is on the opposite side of the house from the place where the meteor fell, so that I can only judge of its direction. The light seemed to come from some body moving very rapidly, and from south to north, and seemed to increase rapidly during the brief space that preceded the explosion."

The aerolite struck the earth in some timber land belonging to Mr. Sanger, in a thinly inhabited portion of the town. We believe Mr. Hadley's is the nearest dwelling. It seems to have been an almost spherical body of, as near as we can judge from the fragments remaining, about seventy-five feet in diameter. Its course was from southwest to northeast, and descended at an angle of not more than thirty degrees from the horizon, which is proved by its track through the heavy hemlock trees before it touched the earth.

The trees are cut through as a cannon ball would cut through a hedge, leaving a clear track. The velocity must have been immense. The earth is torn up for several rods, and the huge trees are splintered and piled up like brush. One large hemlock, at least four feet in diameter, near whose roots the meteor struck, was thrown bodily for eighty yards, crushing the surrounding trees like pipe-stems. Fragments of a huge sandstone boulder which lay in its course, under

the surface, were thrown in all directions, and one weighing HALFA TON was found in the road three-fourths of a mile away."—Oswego Palladium, June 17.

We give the following article from the *Bible Reader*, as it was copied originally from the Cincinnati paper. We have had the engraving executed in order to impress the mind of the reader with some faint idea of so great and fearful a sight.



The following is from the *Cincinnati Sun* of Monday, March 27th, 1843. A rumor of the strange sight was published on the 25th. There seems no room for deceit or mistake.

"Full particulars of the wonderful sights, seen by the Pilot of the Wm. Penn, in the sky on Tuesday night, March 21."

"On Saturday afternoon, Mr. Wm. Frances, pilot of the Wm. Penn steamboat, a packet that runs between this city and Rising Sun, Ind., called personally to our office to give us the full particulars of the wonderful sight seen by him on the night above mentioned, fully impressed with the solemnity of the subject, and the awful responsibility of telling anything of this nature but what is strictly true. Mr. Frances informed us that he is a member of the church, and assured us in the most solemn manner, that what he was about to relate was truth, and nothing but the truth, and he is ready to convince any gentleman or lady that will call upon him.

"He states that as the Penn was on her trip to this city, when between Rising Sun and Aurora, about 11 or 12 o'clock, P. M., he was steering the boat along, it being a star-bright night, excepting a few clouds in the west, low down, sky clear, when of a sudden a light burst forth, the whole face of the earth appearing to be lit up, which

so blinded him that it was with difficulty he could see anything, even the most near object. His first impression was that it lightened very sharply, but its continuing convinced him it must be something else, which he could not account for.

"The captain of the Penn, James Pratzman, was sitting in the cabin at the time with three or four candles; he saw the light notwithstanding—ran out to the guard anxious to know the cause—and asked Mr. Frances if he saw the light?

"He said he did.

"What is it? said Captain P.

"Dear only knows, answered Mr. F., for I don't.

"From that the captain disappeared from looking over the hurricane deck, and went below.

"Mr. Frances now being very anxious to discover whence this strange light came, looked diligently out of the side of the pilot-house, in rather a southwest course, but nearly over head, when he saw the outlines of a SERPENT in the sky, in a crooked position, except the tail, which was straight, and the head toward the east. It turned to a lively bright red—deep and awful—and remained stationary in the stars. Mr. Frances watched it for two or three minutes, when the part disappeared nearly to the middle—and the remainder, in a gradual manner, formed into a distinct Roman 'G.'

"Mr. F. had time now to mind the channel of the river, and deliberate upon the grandeur of a letter in the sky! It was remarkably interesting to him, as may well be supposed from the accuracy of its formation. And about one minute and a half, he watching it and the boat alternately, it changed, turning into a distinct 'O'—as perfect as was ever seen—in which position it remained as before. Mr. F. stated that he was surprised greatly at this, but not scared or frightened in the least, and immediately tapped the bell for the captain to witness the scene. The captain did not come up immediately, but after a moment or two appeared. But ere this, the figure in the heavens had changed to a plain, distinct letter 'D.'

"The captain said to Mr. F., 'What's wanting?'

"Come here quick, said Mr. F., and look up yonder. Did you ever see the like?

"The captain answered, 'I see it.' And looked at it till it disappeared.

"Mr. F. states, that when the O turned to a D, it formed a kind of oblong shape, and then came straight on one side, as a D should be. When it disappeared it turned into the same oblong shape as before, and gradually the sky returned to its original appearance.

"Mr. F. states that he did not leave the wheel of the boat, but steered it to this city. He declares, that let others think or say as they will, what he has related is strictly true. He is no Millerite—neither is he crazy or frightened; and if gentlemen or ladies will call upon him, he will convince them that what he has told is true."

"BRIGHT SWORD AND BLOODY CROWN."

The following extract, in manuscript, was furnished the editor of the *Bible Reader*, by the editor of the *Midnight Cry*, from a Canadian subscriber to that paper:

"A responsible writer, near Glasgow, L. C., says that a family there, saw in the heavens a great sword, exceedingly bright, on the evening of Friday, May 19th."

"Another person, in the same place, makes the following statement: 'On Monday last, in the afternoon, as I was coming from the Post-office, being alone, and it being a cloudy afternoon, I saw a spot of clear sky in the west, and in that, the appearance of a splendid crown, highly ornamented, as clear and bright as I ever beheld in a picture. I kept my eye upon it, and hastened home to show it to my family. But I saw it was changing, and it became quite round. It was red as blood and much larger than the moon. A black line came across the center, and after a few moments, it suddenly disappeared.'

"The above is from a letter just received from John Morrison, New Glasgow, dated May 27, 1843."

We next open the *People's Friend*, Covington, Ind., and read as follows:

"THE BLOODY SICKLE.—We have been credibly informed that a lady in this place, of unimpeachable character, saw a bloody sickle suspended in the heavens one night this week. Having occasion to get up out of her bed to attend to her children, who were indisposed, about the hour of midnight, she looked up, and was viewing the planetary region, and behold this extraordinary phenomenon riveted her attention. This year has certainly been one of the most remarkable that the history of the world has on record."

From the *Genius of Liberty*, at Leesburg, Va., we copy the following:

"Mr. Editor—Returning home late last night from the country, my attention was suddenly arrested by a most beautiful blaze of light running some distance along the western sky, and parallel with the horizon. I immediately reined up my horse, and gazed intently at it for perhaps two minutes or more. In the course of three or four minutes from its first appearance, the bright twinkling disappeared, and it subsided into a soft mellow haze. I soon discovered that this, too, was undergoing a change, and in a moment more the following characters were most distinctly visible. I took my pencil and paper from my pocket, and marked them down exactly as they appeared to me. I was much impressed by this phenomenon; and am inclined to think that it was not without a meaning. If you can give an explanation you will highly gratify a friend. As nearly as I could copy, it appeared precisely like the following:

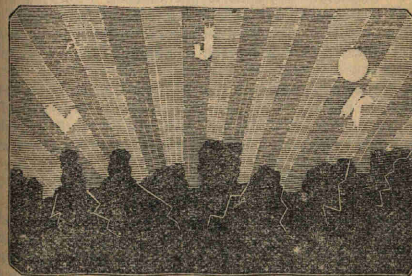
"STRANGE WRITING IN THE HEAVENS."



"Hillsborough, March 28, 1843."

"[We insert the above communication, which comes to us from a very respectable person; but as we are utterly unlearned in any of the occult arts, and should in vain try to decipher these curious characters, we must turn our correspondent over to the Rev. Wm. Miller for an answer.—*Editor of the Genius of Liberty.*]"

The following article I received some eight or ten years since, as near as I can remember, cut from the columns of a Southern paper. I give it without date, as there was none attached to it. The engraving will give some idea of its fearful appearance:



ELECTRICAL PHENOMENA.

"Evening before last, between the hours of eight and nine o'clock, our attention was attracted to the curious appearance of the sky, by the almost continuous flashes of lightning which followed each other without a moment's intermission. We, in company with MANY OTHERS, were tempted by its singular brilliancy to watch it for a considerable time. Stretching from southeast towards the north, a mass of grotesque and fantastic clouds, occupying about one-sixth part of the circle of the horizon, formed, as it were, a vaporous wall behind which, a sea of electric light, possessing somewhat of the appearance of the aurora borealis, filled the entire space, whilst

momentary flashes of what is called chain and forked lightning, rent asunder the masses of the clouds with streaks. These streaks varied in color from the pale effulgence of a silver line, to the REARFUL BLOOD-RED STREAK of angry omen in superstitious minds. Its forms were still more wondrous; far eclipsing the noblest efforts of the Pyrotechnic art. Letters of the alphabet were distinctly visible,—L, J, and K, were as plainly seen as the moon, then calmly filling her accustomed place in another part of the heavens."—*Savannah Republican*.

The above is certainly a fearful sight and a great sign, and doubtless one of the number our Lord and Master declared that should precede his coming.

The *Harbinger* of Nov. 11th, 1863, has just come to hand, containing the following:

A REMARKABLE PHENOMENON.

The *Richmond Dispatch* of October 2d, says:

"A writer in the *Staunton Spectator*, dating at Lewisburg, Greenbrier county, Va., September 15th, writes to that paper a description of a remarkable atmospheric phenomenon witnessed in that town. It was seen by our pickets a few miles from town. The same scene has been described in several respectable papers, the editors of which all vouch for the reliability of their information. The writer says:

'A remarkable phenomenon was witnessed, a few miles west of this place, at the house of Mrs. Pearcy, on the first day of this month about 3 o'clock, P. M., by Mr. Moses Dwyer, her neighbor, who happened to be seated in her porch at the time, as well as by others at or near the house.

The weather was quite hot and dry, not a cloud could be seen, nor wind even ruffled the foliage on the surrounding trees.

All things being propitious, the grand panorama began to move. Just over and through the tops of the trees on the adjacent hills on the south, immense numbers of rolls resembling cotton or smoke, apparently of the size and shape of doors, seemed to be passing rapidly through the air, yet in beautiful order and regularity. The rolls seemed to be tinged on the edge with light green, so as to resemble a border of deep fringe. There were apparent thousands of them, and were, perhaps, an hour in getting by. After these had passed over and out of sight the scene was changed from the air above to the earth beneath, and became more intensely interesting to the spectators who were witnessing the panorama from different standpoints.

In the deep valley beneath, thousands upon thousands of (apparently) human beings (men) came in view, traveling in the same direction as the rolls, marching in good order, some thirty or forty

in depth, moving rapidly—double-quick,—and commenced ascending the sides of the almost insurmountable hills opposite, and had the stoop peculiar to men ascending a steep mountain. There seemed to be a great variety in the size of the men, some were very large, while others were very small. Their arms, legs, and heads, could be distinctly seen in motion. They seemed to observe strict military discipline, and there were no stragglers.

There was uniformity of dress, loose white blouses or shirts, with white pants, and were without guns, swords, or anything that indicated "men of war." On they came through the valley and over the steep hill, crossing the road, and finally passing out of sight, in a direction due north from those who were looking on.

The gentleman who witnessed this is a man with whom you were once acquainted, Mr. Editor, and as truthful a man as we have in this country, and as little liable to be carried away by 'fanciful speculations' as any man living. Four others (respectable ladies) and a servant girl witnessed this strange phenomenon. w.

P. S.—On the 14th inst. the same scene, almost identical, was seen by eight or ten of our pickets at Ronger's Mill, and by many of our citizens in that neighborhood; this is about four miles east of Pearcy's. It was about one hour passing."

"Reading the above, reminds us that about a year ago, if we mistake not, Southern papers gave an account of a strange phenomenon which appeared in Georgia. A sword was seen suspended in the air, pointing towards the North. The phenomenon was then claimed by the papers giving the account, as an omen of good, denoting the success of the Rebel cause. How far they were right in their conjectures the history of the past year will show.

Just before the breaking out of the present rebellion, Seymour Guernsey, Hubbard, Ind., saw a musket in the air, pointing from the South. Mr. Guernsey is a minister in the Methodist Episcopal Church. *We have known him from our boyhood, and his word is reliable.* We have the statement from his own lips. It is not mere rumor.

To many the above phenomena are a source of wonder and amazement; but to the humble student of the Bible, they are a source of joy and consolation. Redemption is nearing. 'I will shew wonders in the heavens,' etc. Let us be ready." o. w. c.

SINGULAR PHENOMENON.

"Mr. Asahel Towner and family of Oxford, Ct., now solemnly affirm, that in the summer of 1828, they saw a very white breadth of light, which lighted the earth, so that they could see to pick up a pin on the ground in the middle of the night. The light they say, rose gradually in the E. N. E. and came over head, even to the horizon of the W. S. W., which seemed to them of the equal width of four or five yards and so remained for several hours. And while the latter end of it sunk below the horizon, the first end appeared

to rise to the height of an hour. Waves of darker light arose in the same belt of light, from both ends of it, and met overhead, one succeeding another, as often as every minute or two. It disappeared about midnight. Many others, they say, witnessed the same sight, and that they saw an account of it published in the papers afterwards, as having appeared in other places."—*Bible Reader*.

"*Oxford, Ct., Jan. 25, 1843.*—I would also state from my own recollection, that in the town of my late residence, there were three very respectable witnesses, who affirm five years ago, that they saw in the dead of night the natural full moon with apparently two other moons, of something like half its size, hanging just below, or closely connected with it, which appeared for about an hour. One witness was a person watching the sick, and the other two were a physician and the man who came after him to visit the sick in another section of the town. They were much reserved in speaking of the phenomenon; choosing not to be considered weak-minded by the neighbors.

H. JONES, Presbyterian Minister."

A REFLECTOR CONCEALING LIGHT.

A late *Christian Reflector* (Boston) contains the following specimen of the fashionable mode of concealing light, and putting people to sleep on the subject of the signs of Christ's coming. It will be noticed that the very facts referred to took place within the present generation:

"STRANGE SIGHTS IN THE AIR.—The believers in the theory of Mr. Miller, that the conflagration of this world is speedily to take place have endeavored to strengthen their faith, and to convince others, by considering certain fiery appearances in the clouds, as premonitions of that great event. The venerable American lexicographer, Noah Webster, has been induced to make statements in the *New Haven Herald* in reference to such unusual atmospheric phenomenon during the last half century, to show that though strange and perhaps unaccountable, they are neither new nor alarming. He says:

"In the dark day, May 19, 1780, the heavens were covered with a dense cloud for three or four hours; the Legislature were in session at Hartford, and such was the darkness that business could not be transacted without candles. During this time the clouds were tinged with a yellow or faint red for hours, for which no cause has been assigned. I stood and viewed the phenomenon with astonishment, but I had not any fear that the world was coming to an end.

"In the evening of March 20th, 1782, an extraordinary light spread over the whole hemisphere, from horizon to horizon, north and south, east and west. The light was of a yellowish cast, and wavy. The waving of the earth was visible, and some persons heard, or imagined they heard, a slight rustling sound. I

then resided in Goshen, Orange county, New York, and stood half an hour on a bridge over the Wall Kill, to witness the extraordinary phenomenon."

"SINGULAR PHENOMENON.—A singular phenomenon was observed in the heavens over Philadelphia, about two o'clock on Friday morning. The appearance was like that of a symmetrically formed vapor, brilliantly illuminated, with several stars interspersed along the border. It was about fifteen minutes in forming, and about the same time in diminishing. When fully formed, the reflection cast upon the surrounding clouds, resembled that of a large fire a few miles distant. The effect of this singular phenomenon, while it lasted, was grand and imposing. We were informed by a person who witnessed it, that at about midnight a luminous body, resembling a large star, passed gradually across the heavens, from east to west, emitting brilliant rays of light."—*Sun*.

"CELESTIAL PHENOMENON.—On Tuesday last, at noon, a luminous body, in all respects resembling a comet, was discovered south-east of the sun, apparently about six times the diameter of the sun distant. The nucleus was as bright as a star of the third magnitude at midnight, and a brush extended in a south-east direction, apparently about as long as the width of the sun's disc. We saw it distinctly with the naked eye, and it occasioned general attention for two hours, when it became obscured by the haze. It appeared again about five o'clock.

"It was observed at Portland, at Concord, and at Braintree, Mass., at the same time. Some have pronounced it the moon, and others Venus; while others regard it as a comet. Not being sufficiently skilled in such matters, we cannot decide. According to the almanac, however, neither the moon nor Venus were in that position at that time."—*Portsmouth Journal, March 4*.

Since the above was in type, we learn from the *New Bedford Mercury*, that the comet was observed at that place. A writer in that paper says:

"Its brilliancy was almost equal to that of Venus. Its situation is very near the limb of the sun, its tail appears about three degrees in length. It may be the comet announced some three months since in Europe; it was traversing the constellation Draco; be it that or another, it is of rare brilliancy. There are but three on record, of sufficient brilliancy to be seen in the day season. The first was forty-three years before Christ, and is called 'a hairy star;' it was seen with the naked eye in the day time. The second in the year 1402, and was so brilliant that the light of the sun, at the end of March, did not hinder people from seeing it at mid-day; both its nucleus and its tail, was, to use the language of the day, 'two fathoms long.' The third appeared Feb. 18, 1744, and nearly equalled Venus in splendor, and many persons saw it at mid-day without

glasses. It may yet prove that the comet of to-day is the same as that of 1402."

"A BRILLIANT METEOR."

The following, with the above heading, is taken from a Philadelphia paper of July 20th, 1860:

"Last evening about half-past nine, a very extraordinary meteor made its appearance in the heavens. The writer was riding in Broad street, below the city, and had a fair view of the phenomenon in its whole course. It arose in the northwestern part of the heavens, from a cloud which was not revealed until the light of the meteor made it visible. Then an object, about the size of the full moon, and as bright, suddenly started from the cloud, traversed, in a direct easterly line, the whole extent of visible space, dropping fire, apparently, in its course, like a rocket, till it passed so far eastward as to resemble a red ball, about twice the size of the planet Mars, visible in the southeast. So soon as it disappeared, a flash like heat lightning, revealed a cloud to the eastward, low down in the horizon, which continued to emit flashes of light for half an hour afterward. The phenomenon at one time seemed to separate like a rocket when it bursts, but the larger portion keeping in a straight course to the eastward. It was witnessed by many persons, and caused considerable wonderment for the time, and was certainly the most extraordinary appearance that we ever saw in the heavens. Its motion was not so fast, apparently, as that of a rocket, though its height and the vast extent of space that it traversed, proved that its velocity must have exceeded that produced by any known force which we are acquainted with. The phenomenon, from all appearances, must have been electrical."

"A REMARKABLE AURORA BOREALIS.—An officer of the steamer Powhattan, gives the following description of the Aurora Borealis seen at sea in latitude 34 degrees; the 'brilliance of the coloring of which beggared description:'

"The hour was 3 A. M., and the Aurora was in the shape of a mammoth bow. The string of this bow was a dense oblong bluff of cumulous clouds that extended from N. E. by E. to N. W. Its highest elevation was attained immediately under the North Star, about 25 degrees, and the space between the bow and the string was a rich pink hue. The shades of this pink near the string were inconceivably faint and soft, but as the eye raised itself towards the bow, they began to deepen in richness, until where they abruptly terminated at the sharp almost black outline of its lower edge, the intense richness of coloring, combined with the suddenness of the contrast, resulted in a combination of marvelous beauty and of rare grandeur.

"I thought this was all very fine, but when a dozen or more columns of a bright white and phosphorescent light shot down, like

like from the dark surface of the bow, apparently converging to that part of the string where the arrow would fit as a centre, and when the centre of these lambient and palpitating columns of Northern light grew and expanded until apparently absorbed by those nearest it on either side; and when, in addition to all this, a beautiful shade of greenish blue was suddenly observed to spring into existence and struggle, as it were, for mastery with the delicate pink, and phosphorescent white spot; when this had all occurred, I looked upon a display of such grand and sublime beauty as swept the imagination forward to the end of Time, and showed it Him who is called 'Faithful and true, the Word of God,' seated upon a white horse, with the 'sharp sword of divine wrath proceeding from his mouth,' and caused me to picture this glorious advent attended by a similar scene. For it was a scene worthy even of that coming; this glorious blending of nature's arctic hues. Sointense was this Northern light that when I turned towards the Quartermaster, and encountered the contrasting gloom of the Southern board, the eye was pained by the sudden change—it was like emerging from a brilliantly lighted room into a dark and gloomy night."—*Boston Paper.*

SINGULAR RECENT PHENOMENON OF THE HEAVENS.

"*Messrs. Editors,*—On the evenings of the 5th, 6th, 7th, 8th, and 9th instant, or commencing with Sunday evening last, the inhabitants of this town witnessed such a phenomenon as they had never before seen or heard of, being seen for about the space of an hour on each occasion, and mostly between 7 and 8 o'clock. Just about in the west on each of those evenings, the heavens being clear, there appeared a white streak of light, similar in color to the more common light in the north. It seemed about twice the width of the sun when in the same direction, and arose from the place of the setting sun, and took an oblique southern direction, in an angle of about 45 degrees from a perpendicular line, and ascended to a point where the moon is when about an hour and a half or two hours high. At the upper end, this light scattered or lost itself, while the body of it remained as at first, without material alteration, till its gradual disappearance at about 8 o'clock, though some saw it late last evening. The evening of the 8th instant being very cloudy, the phenomenon was not seen here.

"On Monday evening, immediately after the disappearance of this western light, the far north was lighted up in a manner we, none of us, ever witnessed before. There was a kind of semi-circle in the form of the rainbow, the middle of which was upward, exactly in the north and about the height of 15 degrees, or an hour, as we say, of the planets in their rising or setting. The ends of the circle east and west of the pole sunk beneath the horizon. Then the small part of the heavens under the circle, was, for a few moments, completely alike illuminated, without any change of its appearance. After this, very brilliant and wide streaks arose swiftly out of the

circle of light, at considerable height, in a perpendicular line, which disappeared immediately on being seen. They arose, one only at a time, all equally distant from each other, at intervals of perhaps one or two minutes, and so far apart, as would be called, perhaps, an hour and a half, as we measure distance in the apparent moving of the heavenly bodies.

"Last evening, between 7 and 8 o'clock, lights were seen in the east by the people here, although different from those of the west and north already described; and different from any they ever saw before. But not seeing these eastern lights myself, I leave them for others to describe, who saw them. Those in the north on Monday evening, and those in the west, I witnessed myself, on Monday and Tuesday evenings, and many witnesses of the whole, pronounce the above description of them all to be correct. And,

"Let now the astrologers, the star-gazers, the monthly prognosticators stand up and save thee from these things that shall come upon thee. Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame." (Isa. xl. 13, 14.) Or let the 'meteorologists' of the day, or 'the oppositions of science, falsely so called,' pretend to show the natural cause of all the modern 'wonders in heaven,' and that they are but the common events of all ages, and no sign at all of the 'great and terrible day of the Lord' 'at hand.' (Joel ii. 1, 30, 31; Acts ii. 17-20.) Instead of accomplishing this apparent design, of saving the wicked from their fears which must soon 'come upon them,' they seemingly fulfill with a witness, another of the last foretold events before the wicked are to be devoured by the fires of the judgment day, viz: 'There shall come, in the last days, scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.' (2 Peter iii. 3, 4.)

"East Hampton, Ct. March 10, 1843."

"SINGULAR PHENOMENON IN THE HEAVENS.—The present year has certainly been distinguished by strange sights in the heavens. On Wednesday evening last, at a quarter to nine o'clock, we witnessed ourself, a strange and most beautiful celestial light. The editor of this paper, sitting in company with two other persons in his porch, fronting the western horizon, and having his face averted at the moment from the sky, was startled simultaneously with those in company, by the reflection of a brilliant light on the wall of the house, and instantly turning beheld nearly in a due western direction, and apparently about ten degrees above the horizon, a falling body, of globular form and flaming redness, descending with great velocity to the earth, and emitting in its progress the most brilliant sparks. The size of the body was much larger than any meteor we ever beheld. It seemed to be of the size of the largest cannon ball. The light was glowing and brilliant beyond that emitted by any

meteor we ever saw—and the effect of the sparkling scintillation was sublime and beautiful. It more resembled a Congreve rocket, of immense size, though it greatly exceeded it in the power of the light, and the brilliancy of the coruscation.

"The evening was exceedingly sultry, with almost a cloudless sky, and much electricity in the atmosphere, which occasioned frequent but very distant flashes of lightning.

"This phenomenon was witnessed by several of our citizens."—*Virginia Advocate* (Charlottesville,) July 1st.

"METEOROLOGICAL PHENOMENON.—A few evenings since, one was observed in Natick, Mass., of startling brilliancy, moving in a direct line, apparently but a few hundred yards above the steeples of the churches, making the town quite light for a few moments, and then breaking like a rocket, and passing away in a shower of light. These facts are not mentioned with a view of giving any explanation of the phenomena, but simply to call the attention of meteorologists to the 'signs and wonders' in the heavens, and to remind them that the season for the annual meteoric display is approaching, and that by carefully and scientifically recording the history of these celestial visitants, and waiting patiently, as Bacon taught and Newton learned to do, we may at length come to solve the mystery of their nature and their origin. E."

A writer in the *Chicago Journal*, speaking of the events of 1860 as being of a very mysterious nature, says:

"Regarding the year that has just closed, with an eye to its CELESTIAL AS WELL AS ITS PLANETARY PHENOMENA, it has been a remarkable one, and might well create in the mind of a Millerite an irrefragable conviction that he had at last the date for a final prophecy. Thunder and lightning storms have been more violent and disastrous than usual. Tornadoes, unprecedented in fury, have ravaged every part of the country. Our western frontiers have been parched and blighted by burning simoons. While one section reaped a bountiful harvest, another had its crops cut off by the lack of vivifying showers. Terrible storms and gales have swept our inland waters and seaboard. Freshets and inundations have ravaged the country in different quarters. Meteors of unusual splendor and size have burst in upper air. Comets have brandished their fiery tresses. The Aurora has flaunted its banners of crimson and pearl in the northern heavens with unusual brilliancy. We have had rain-storms and lightning, hail-storms, and gales of wind, sunshine, and a variation of twenty degrees by the thermometer in a single day. The predictions of the weather-wise have been falsified, the astronomer dumfounded, and the almanac at fault. Is there not here a magnificent field for the man of science? Who shall explain these things? trace out secret agencies at work, and show the cause of the phenomena of 1860?"

METEOR, BLOOD AND FIRE.

The Nottingham (English) *Journal* says:

"A little after in the evening of Sunday last, a splendid illuminated meteor passed over a considerable part of the north of the county of Nottingham. Its course was from the northwest, and in its direct path it went a little to the east of the grove, near Retford, where its appearance was splendid in the extreme. It greatly resembled a GREAT BODY OF FIRE OF A BLOOD RED COLOR, assuming various shapes. Its apparent height here was trifling, but its velocity could not have been less than fifty or sixty miles in a minute. In its course it was seen by numbers at a distance from each other, yet those who observed it, although so many miles asunder, fancied it fell within a short distance. Since 1793 none other has appeared of any magnitude, that we recollect, until the evening of Sunday last."

"EXTRAORDINARY OCCURRENCE.—On Friday evening, the 27th ult. at Birmingham, some fifty workmen, engaged on a new building retired to a shed to avoid a very heavy shower. While there an electric flash was seen, and the fifty men were instantaneously prostrated. None were killed. The majority of them recovered the shock within five minutes; but, in one case, fifteen minutes elapsed before recovery. The most extraordinary feature in this occurrence is that several of them were covered over with large black blisters, varying in size from one and a half to four inches."

The Perth *Courier* (Scotland) of December 31st, 1845, contains the following paragraph:

"SINGULAR PHENOMENON.—On Friday morning, last week, between the hours of four and five o'clock, a most remarkable phenomenon was observed by all the carriers approaching Perth by the north and west roads. The whole surrounding country in the district of Dunkeld, Crieff, Blairgowrie, &c., was suddenly illumined by a blaze of light, which rendered objects for several miles around more distinctly visible than on the clearest noon day. Sheep, cattle, trees, and bushes, were beheld with an accuracy, at six and seven miles distance, equal to what would be produced by the finest telescope, so vivid and intensely brilliant was the light. This curious phenomenon lasted nearly a minute, and as described by those who witnessed it, had a kind of unsteady motion, resembling in the impression it created on their minds, the roll of the waves of the sea after a storm."

STRIKING APPEARANCE IN 1789.

It is stated in the Percy Anecdotes, that there was a prophesy bruited in New England, that the world was to be destroyed by fire in 1789. Says the narrator:

"On that day I stopped in Portsmouth to spend the evening at a house where there was a large party of both sexes. All at once our ears were assailed by loud murmurs outside. We rushed to the door, and were much astonished at finding the whole population of the place in the street; the greater part of them on their knees, and uttering the loudest lamentations. Attracted by the brilliancy of the heavens, I raised my eyes upwards and observed a very vivid Aurora Borealis, casting its corruscations over more than one half the hemisphere. On turning round, I saw the whole party on their knees, and evidently in great trepidation. THE SCENE WAS CERTAINLY AWFUL. With difficulty I persuaded some of them to listen to me, when I assured them that all they saw was a common phenomenon in more northern latitudes. I also endeavored to convince some of the strangers nearest to me, that there was no cause for alarm: but I could gain no converts. I succeeded in drawing my own party back into the house, where I was considered something more than human, for relieving their minds from the horrors which assailed them. Towards midnight the Aurora dispersed, as did the fears of the good people of Portsmouth. On crossing the ferry to Norfolk, I saw that the same species of alarm had also existed there to a considerable extent, and was as happily extinguished."

This statement shows that the Aurora Borealis was a very rare sight in Virginia in 1789, or else that must have been a very unusual appearance of it. The effect it had on the minds of those who saw it, is a warning to all to be ready waiting and looking for the coming of Christ, as there will be no time to be reconciled to the Saviour after he comes, if we have slighted his love, and persisted in spurning his offers of mercy till that moment. Reader, are you ready *now* to welcome Christ?

ALARMING APPEARANCE IN THE HEAVENS.

From the late Henry Jones' "*Modern Phenomena of the Heavens*" I copy the following:

"Another instance of this phenomenon was very extensively witnessed in this country early in the evening of January 25th, 1837, when, as described by many, the very heavens for a short time seemed to be on fire, and when the snow upon the ground much resembled BLOOD AND FIRE, which was so alarming in appearance as to cause the solemn inquiry with some who were out at the time, IF THE DAY OF JUDGMENT HAD COME, and also to cause the ANIMALS TO TREMBLE WITH FEAR. In one place, near a mountain, the people informed me that on the snow there was the appearance of 'WAVES OF FIRE ROLLING DOWN THE MOUNTAIN.'"

"A clergyman of Massachusetts gave me the following account of the same phenomenon as he and others witnessed it in one of the

towns of Cape Cod, in that state. He was sitting with another minister in the pulpit, who had just commenced a discourse on the subject of the final judgment to a crowded audience of a protracted meeting, when suddenly, through the windows, the whole house was filled with the most vivid and fiery light, so alarming in its appearance that several of the audience shrieked aloud. All was disorder and commotion. Many rushed for the doors, and all prospected of further worship for the time seemed to be lost, till one from without perceiving the consternation within, forced his way through the astonished crowd up to the desk with an account of the *aurora phenomenon* just witnessed by those out of doors. Then this clergyman, as he said, called attention, and informed the audience that they had 'more cause for admiration than alarm, and that the appearance which they had just witnessed was but a beautiful and unusually splendid exhibition of the *aurora borealis* which the Lord HAD BEEN GIVING THEM.'—*From Modern Phenomena of the Heavens.*

The above opinion, doubtless honestly expressed, would, from such a source, serve to quiet the alarmed audience. It must not only be considered extremely injudicious, but very dangerous indeed, not only to the professedly religious part of his congregation, but to the unconverted part also. To the first it served as an opiate to lull them to sleep, and stop investigation on the cause and design of these *alarming signs* that the Almighty was hanging as flaming signals in the heavens as the unerring precursors of the great day of God Almighty, that the church might awake, put on her beautiful garments, be prepared to sound the alarm, and spread the last solemn message before the world, which, beyond the possibility of a doubt, was the purpose of God. To the impenitent part the seeming disinterestedness of the church in those fearful sights and great signs in the heavens has engendered in some a total disregard, and in others a disposition not only to esteem them lightly, but in some instances to manifest a spirit of opposition, and sometimes of scoffing, when the faithful minister has presented them as heralds of the near approach of the kingdom of God. Concerning the responsibilities incurred in these matters the Judge of all the earth will do right.

From the *Christian Advocate and Journal*, September 13th, 1839.

"LONDON, September 13th, 1839.

"Between the hours of ten on Tuesday night and three yesterday morning in the heavens was observed one of the most magnificent specimens of those extraordinary phenomena—the falling stars and northern lights—witnessed for many years. The first indication of this singular phenomenon was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most ALARMING APPEARANCE, and was exactly like that occasioned by a TERRIFIC FIRE. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen mingled with it VOLUMES OF SMOKE, which rolled over and over, and every beholder seemed convinced that it was a tremendous conflagration. The consternation in the metropolis was very great. Thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire-brigade stations in Baker Street, Farringdon Street, Watling Street, Waterloo Road, and likewise those belonging to the west of England station—in fact, every fire-engine in London—were horsed, and galloped after the supposed scene of destruction with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Halloway before the error was discovered. These appearances lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur.

"At two in the morning the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noonday, and the atmosphere was remarkably clear. The southern hemisphere at the time mentioned, although unclouded, was very dark, but the stars which were innumerable shone beautifully. The opposite side of the heavens presented a singular but magnificent contrast. It was clear to extreme, and the light varied and was very vivid. There was a continual succession of meteors which varied in splendor. They appeared formed in the centre of the heavens and spread till they seemed to burst. The effect was electrical. Myriads of small stars shot out over the horizon, and darted with that swiftness towards the earth that the eye could scarcely follow the track. They seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock the spectacle changed to darkness, which on dispersing displayed a luminous RAINBOW on the zenith of the heavens and round the ridge of darkness that overhung the southern portion of the country. Soon afterwards COLUMNS OF SILVERY LIGHT radiated from it. They increased wonderfully, intermingled among crimson vapor which formed at the same time, and when at full height the spectacle was beyond all imagination. STARS WERE DARTING ABOUT IN ALL DIREC-

TIONS, AND CONTINUED UNTIL FOUR O'CLOCK, when all died away. During the time that they lasted a great many persons assembled on the bridge across the Thames, where they had a commanding view of the heavens, and watched the progress of the phenomena attentively."

"Without any apparent intention on the part of the writer, who was probably not aware of the prophesies on the subject, he has described the phenomena as most fully answering to their prophetic description. He does it however, in language more full and impressive than the usual brevity of the inspired writings will allow. The Scriptures speak of these '*Wonders in the heavens*,' as an exhibition of '*Blood, and fire, and pillars of smoke*;' while this writer, on beholding them, with thousands of others, speaks of them as something 'Extraordinary—singular—most magnificent—vast—alarming—intense brightness—terrific fire—dark crimson vapor—most gorgeous—tremendous conflagration—volumes of smoke which rolled over and over—beyond all imagination—producing very great consternation—galloping of every fire-engine in London,'" &c.—*H. Jones.*

AURORA BOREALIS.

The following extract shows that the "wonders in the heavens," known by the common name of "Northern Lights," are of modern appearance:

"The 'aurora borealis' was seen for the first time in America, December 11th, 1719. It filled our country with great alarm. It was dreaded as being the precursor of the judgment fires which were to consume the world. It had a similar effect on the people in England in 1715."—*Dr. J. B. Felt, History of Salem, Mass.*

Sometimes the aurora borealis has the appearance of great fires mingled with smoke; at other times it resembles blood. We think the Prophet Joel had reference to these when the Spirit directed him to say "Before the great and the terrible day of the Lord come," "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."

We copy the following chapter from the late HENRY JONES' *Bible Reader*:

OBJECTIONS ANSWERED.

OBJ. I.—It is objected by some, that the Aurora Borealis has been but a common event in all ages of the world, and of course wholly unsuitable as a latter day signal sign of the judgment at hand.

To this objection, I reply, that it is certainly a human assertion and not capable of proof from history, either sacred or profane. And as authentic proof of what I now say, all my readers will bear

witness that the Bible contains no history of the early occurrence of this wonderful phenomena, although the prophets foretell it as belonging only to "*the last days*." Again, there is much proof, aside from the Bible, which alone is sufficient, that the Aurora is but of recent origin. Such is the following:

A lady by the name of Willard, residing in Saybrook, Ct., from infancy to old age, informed me at her dwelling, not long since, that her grandmother had often stated in her hearing, that the first of this phenomenon in that place, was in the year 1730, and as understood, the inhabitants of the town had no knowledge of their previous occurrence. The precise date of this fearful sight, the old lady recollected from the memorable fact, that a Mr. Abiel Lord was to have been married on the evening of this alarming appearance in the heavens, and that the wedding was broken up by the fright of the guests and parties on the occasion, the ceremony being performed the next day, when the sight was past, and their apprehensions of the judgment day just upon them, had abated.

It is recorded, however, in some of the writings of the venerable Noah Webster, LL.D., of New Haven, Ct., recently deceased, that the first appearance of the Northern Lights in America, was some ten or twelve years earlier than as attested above; and be it so, they both agree, in the very modern exhibition of this phenomenon in America, so far as is known.

Again, I have of late found an ancient American book, filled with this very subject, which also settles the question that this phenomenon is modern, rather than ancient, so far as witnessed in our country especially. It is a small volume of five sermons on the text—"*Fearful sights and great signs shall there be from heaven*," (Luke xxi. 11.) Its spelling, type and all, show it as among the earliest printed books of America, and dated on two title pages, as published at "Boston, 1680." These sermons were delivered, by the far known Increase Mather, D. D., then a Congregational minister, and father of the celebrated Dr. Cotton Mather, both of Boston, Mass., and believers in Christ's Second Advent at hand. In these sermons throughout, the writer adheres closely to his text, and attempts to show, even without the Northern Lights, that the foretold "*Fearful Sights*," &c., had then already been witnessed in the heavens, as a premonition of the judgment at hand, when the Lord would "come down with a long besom of destruction to sweep away a world of sinners before it." And as appears in his work, he had searched over the histories of all ages, and so far as then to be found, he could find nothing answering to the Northern Lights, which lights, as we have seen, did not appear in America until some thirty or forty years after that date. And yet, he had found in history, accounts of several blazing stars, which he supposed had sufficiently the appearance at times, of "*blood and fire, and pillars of smoke*," in the heavens, to render them the fulfilling of such prophetic signs of the great day at hand. One of those fiery com-

ets was blazing in the heavens at the time of, and occasioned his last discourse, which discourse he called, "HEAVEN'S ALARM TO THE WORLD." But,

It is further objected, and said, that there is abundant proof from history, that the Aurora Borealis is really ancient, and a distinguished Professor has publicly answered, when inquiry was made of him, that "Mairan, a French writer, gives a detailed account of them, from the earliest ages."

I answer, that this work and others written even since the Aurora first appeared in America, is not satisfactory testimony, because it really proves the antiquity of this phenomenon, no more than any present printed declarations could do it, unless some more anciently written work authorizing it can be presented. And here it may be stated, that it is nearly four years since I have called publicly on the opponents of my position, to bring forward the real ancient book, of some two hundred years old, recording the previous occurrence of this phenomenon, or tell us where we may find it; and yet the thing is not done; which greatly strengthens my former presumption, that they know indeed of no such books.

The most anciently published history of this phenomenon which I have yet seen, is contained in a large one volume 8vo., "DICTIONARY OF ARTS AND SCIENCES," published in London, just about eighty years ago. This, like others published since, gives a full account of the first occurrence of this phenomenon at London, in March, 1716, and states expressly, that the oldest inhabitant there at that time, had never seen, nor heard of the like before. The writer after giving some six or eight pages on the subject, concludes his account by giving a list of writings he had found, concerning it, the oldest of which was a magazine in London for the above year of 1716, and the next were files of the same paper for ten years following; with other works written afterward. We sometimes receive as an answer to our argument, seemingly for want of a better, that there being no really anciently published history of these phenomena, is no proof after all, against their antiquity; because, as it is said, they could have appeared in all ages, without being recorded in history, till in modern times. But we see, that in 1716, and ever since, the moment any such wonder is seen in the heavens, it becomes the subject of interesting remark and history, certainly among the learned and curious, which wonder, from the same propensity of such men, would naturally have been equally noticed and published, before 1716, in London, had it been previously witnessed there.

THE OBJECTION against our positions, drawn from the alleged great antiquity of the Aurora Borealis, will now be further met, by an appeal to some of our very modern and most popular writers on the subject, on whom our objectors mainly rely, though we consider them incompetent to testify, if they would, to the great antiquity of the phenomenon. Having examined several of these writers in Encyclopedias and other books, and finding them substantially

agreed on the point at issue, I would quote now, fairly and briefly, as follows:

From the Edinburgh Encyclopedia.

"The most unaccountable of all the circumstances respecting the Aurora Borealis is, that it is not much more than a century since this phenomenon has been observed with any degree of frequency in our latitudes. We find, indeed, a few atmospheric phenomena recorded by the ancients, which may be regarded as examples of this meteor. But with trifling exceptions, the whole of antiquity is absolutely silent on this subject.

"Dr. Halley informs us that he had begun to despair of witnessing this beautiful phenomenon, when the remarkable Aurora of 1716 made its appearance. This philosopher has given us a historical detail of the several observations of this meteor, in which he says the first of it on record in an English work, is a book entitled, 'A Description of Meteors, by W. F., D.D.,' reprinted at London in 1654, which speaks of burning spears being seen Jan. 30, 1560. The next appearance of a like kind is recorded by Stow, and occurred in Oct. 7, 1564. In 1574, according to Stow and Camden, an Aurora was seen for two successive nights, viz., the 14th and 15th of November. The same phenomenon was twice seen in Brabant, in 1575, on the 13th of February and the 28th of September, and the circumstances accompanying it were described by Cornelius Gemma, who compares them to spears, fortified cities, and armies fighting in the air. In 1580 and 1581, this phenomenon was repeatedly observed at Backrang, in the county of Wirtenberg, in Germany. But from this till 1621, we have no such phenomenon on record, when it was seen all over France on Sept. 2d, and is particularly described by Gassendi, in his Physics, under the title of Aurora Borealis.

"In Nov., 1623, another was seen all over Germany, and is particularly described by Kepler. Since that time, for more than eighty years, we have no account of any such phenomenon being observed. In 1707, Mr. Neve observed one of short continuance in Ireland, and in the same year, a similar appearance was seen by Romer at Copenhagen, while during an interval of eighteen months, in the years 1707 and 1708, this sort of light had been seen no less than five times.

"The Aurora of 1716, which Dr. Halley particularly describes, was remarkably brilliant. It was also visible over a prodigious tract of country, being seen from the west of Ireland to the confines of Russia, and the east of Poland, extending nearly thirty degrees of longitude, and from the fiftieth degree of north latitude, over almost all the north of Europe; and in all places exhibiting, at the same time, appearances similar to those observed in London.

"It appears then to be certainly established that the Aurora was of rare occurrence in our latitude till about a century ago; for it

can not be supposed that so beautiful and striking a phenomenon would have passed unnoticed and unrecorded during the two preceding centuries, while men of science, and particularly astronomers, were so busily employed in examining every remarkable appearance of the heavens, or that the philosophers of Greece and Rome would have remained silent concerning so beautiful a meteor, had it been in any degree familiarly known to them. It is in vain to account for their silence by saying that they inhabited latitudes which are scarcely ever visited by these appearances, for the Romans not only visited but long resided in the north of Germany and in Britain, where the Aurora is now frequently seen in great splendor.

"The Aurora is by no means confined to the northern hemisphere. In the high *southern* latitudes it was long ago observed that there is a similar phenomenon; (see Phil. Trans. No. 461, and Vol. 54, No. 53,) and if the existence of the Aurora Australis was in some measure doubtful, it has been fully ascertained by the second voyage around the world of Capt. Cooke. On Feb. 17, 1773, says Mr. Foster, who accompanied Capt. Cooke in the capacity of Naturalist, in 50 degrees of *south* latitude, a beautiful phenomenon was observed during the preceding night, which appeared again this and several following nights. It consisted of long columns of clear white light shooting up from the horizon to the eastward, almost to the zenith, and gradually spreading over the whole southern part of the sky."

Admitting the correctness of the above historic statements concerning these wonderful and "fearful sights," it is at once apparent that they are but of modern origin, and as at *present* exhibited, not to be traced back further than to 1716.

And admitting that Dr. Halley found an "English work," entitled, 'A Description of Meteors, by F. W., D. D.,' reprinted at London, 1654, which speaks of burning spears," &c., "Jan. 30. 1560," the reader will see that it says nothing of our present "*wonders*" of "*blood*," "*fire*," and "*smoke*," now very falsely called the "Northern Lights." And let it be noticed, also, that Dr. Halley is not here said to have found any other printed book touching any phenomena except that of the "*spears*" and meteors. And again, it should be noticed, that the "*wonders*" now under consideration, are not "*Northern Lights*," any more than *southern*; for they are now seen in all points of the compass, and by Capt. Cook and crew in 50 degrees south latitude. So that if Northern Lights, or white streaks of light, had been seen around the North Pole, a hundred years sooner, as I have no occasion to dispute, it is another thing altogether, and there is, after all, even no alleged proof in these extracts against considering these "*wonders in the heavens*," as having their origin within less than a century and a half past.

OBJ. II.—It is objected to our position of the Aurora Borealis as a prophetic sign of the judgment at hand, that it is found to be but

the natural effect of second causes, and therefore no more a "*wonder in the heavens*," than in case of the eclipses, lightning, &c. In now answering to some of the supposed most popular alleged natural causes for the Aurora Borealis, I begin with,

(1.) *ELECTRICITY*.—Perhaps there is no theory at this time, more popular in accounting for this phenomenon from natural causes, than that they are produced by the electrical fluids, combinations and explosions common in our atmosphere. By many, this is supposed to have been abundantly demonstrated by Dr. Franklin in his modern discoveries of electricity in the clouds, and as commonly exhibited in the lightning and thunder of all ages of the world. The same natural cause of this phenomenon is supposed by some, to be shown by the small streaks of light and electric shocks now given by machines prepared for the purpose, and by the friction of materials, otherwise produced.

But were it so; were these phenomena of lights, produced by the same powers of electricity, which produce the lightning, would not their uniform *appearance* prove, that they *were* thus produced, as clearly as the regular appearance of the lightning proves that it is itself the effect of this fluid! We know that the lightning is always uniform in its appearance, and substantially the same thing, being also accompanied with thunder, clouds, wind, and storm, all passing with the wind over the horizon. Some, to be sure, tell us of "*heat lightning*," or lightning *without* thunder, storm, &c., not aware of the fact that such supposed silent lightning is also attended with thunder, &c., though not heard by us, because of its being too remote for the sound to reach us. Our senses teach us, that such is the nature of sound, whatever it be, that it is lost in the atmosphere, in a little distance, while light, whatever it be, travels on through space, beyond the reach of ordinary conception. Here, then, is one uniform cause, producing one uniform effect, as in all other cases of cause and effect. But it is not so with these latter day "*wonders in the heavens*." They have no necessary connection with thunder, clouds, wind or storm, as in case of electricity in the lightning. They also have every appearance of exhibiting themselves beyond the forty-five miles' extent of the earth's atmosphere. Of course, they can have no connection with our atmosphere, in which the electric fluid is altogether contained. How, then, could this fluid, confined to the narrow limits of the atmosphere, as allowed by all philosophers, produce such wonderful effects so far out of its own immediate jurisdiction! But should it be admitted, that the same electricity causes the Aurora which causes the lightning, there must, of course, be the same regularity in this phenomenon, as in the lightning; for the laws of this fluid are equally unchangeable in the regularity of all their operations. But we know that there is no such regularity in the appearance of the Aurora, as in case of the lightning. They are subject to continual and unnatural changes in their starting points and colors, as well as in their shape, direc-

tion, and rapidity of their movements, as they travel over the four quarters of the heavens. All this is positively contrary to the regular laws and effects of electricity, as manifest in the continual uniformity of the lightning. Therefore, in maintaining that the electric fluid is the cause of the Aurora; to be consistent, we must maintain, also, that this fluid is a combination of a part of the *different* laws of nature, instead of allowing it to be but a simple one, so to speak, as it has proved itself to be, by its known regular effect in the lightning.

(2.) POLAR ICE MOUNTAINS.—With many, it is a popular theory of the Aurora Borealis, that it is occasioned by the reflection of the Sun's light from the immense mountains of ice in the polar regions.

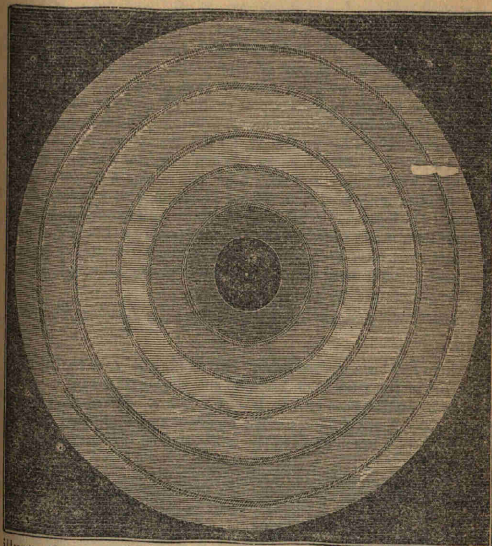
My principle difficulties with this thing, are: First, as already shown, these lights are of modern origin, while the shining of the sun on northern ice, we suppose, has been common for near six thousand years, and why should not the same cause have produced the same effect then, in giving the Aurora to the world five thousand years before its appearance? Again, seeing that these sights are beyond the limits and materiality of our atmosphere, how could these lights, if thus reflected upward, be visible in void space, where natural reflected light has always been invisible? And could such lights be there visible, how could they violate so many laws of nature, in assuming the ten thousand varieties of change which attend the Aurora? A stationary light shining on a stationary mirror, we know always reflects the same kind of light and always in the same place or places, which is all contrary to these phenomena if thus caused by the sun and northern ice. And here I close this examination of opposing theories, by simply remarking that these already examined and others, which have sometimes been presented, appear just about as rational and plausible on examination, as that of a certain insane lady who once told her pastor that she had ascertained the cause of the Northern Lights, which was "the sun's shining on the Red Sea."

THE SECOND IN ORDER, IS THE SIGNS IN THE SUN.

From the *Illustrated London News*, March 22, 1845.

APPEARANCE OF THE SUN SUNDAY, MARCH 9TH.

"EXTRAORDINARY ASTRONOMICAL PHENOMENON.—The long continuance of the winter, and the dull weather connected with it, have called much attention to the aspect of the Sun's disc. Spots or UNUSUAL MAGNITUDE are said to have been seen by various observers, and are believed by them to have had more or less influence in producing the remarkable lowness of our present winter temperature. A phenomenon, however, of a different character has recently occurred, which has drawn additional attention to the subject, and which has been described, at length, in the following letter to the *Times*. We print it without abridgment, and leave it, with the



illustrations we have added, to the consideration of scientific readers:—

"Sir: I write to inform you of a most extraordinary phenomenon which has to-day been observed at Cambridge; and I do so, because, although the event is one which must interest the scientific world to a very high degree, yet the results of the minute observations made by the Plumian Professor, will not be completed for some days, and I thought that meanwhile the results of my own observation might not be unacceptable.

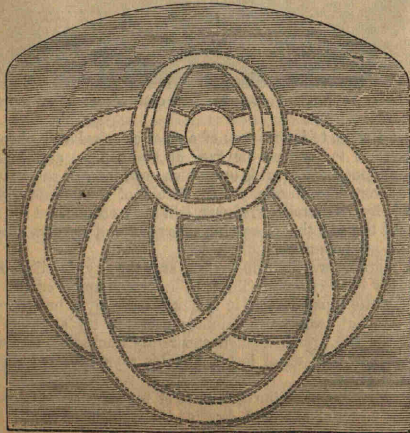
"The morning was beautifully fine, and the sky cloudless, if we except a few *cirro cumuli* in the S. S. E., which appeared like thin pieces of white gauze floating in the sky—scarcely a breath of air stirring. About twenty-five minutes past ten my attention was drawn to the sun, which, though apparently unclouded, seemed to shine with less than usual lustre, and his rays appeared slightly tinged with green.

"I immediately put on the dark glass of my achromatic telescope, and with a power of about 40, directed the instrument to the sun's centre. I here saw distinctly a small dark spot, surrounded suc-

cessively by VIOLET, BLUE, GREEN, YELLOW, ORANGE, AND RED RINGS, separated by comparatively DARK RINGS, and beyond the exterior red ring the same recurred in the same order, but the colors then were much more faint, and at last hardly visible. This appearance increased in intensity until five minutes past eleven, after which the colors began to fade, and exactly at twelve all trace of color disappeared. However, I continued my observations, and soon found that the phenomena had not concluded, for the colors now began to return in a reversed order, *i. e.*, AT THE SUN'S CENTRE WAS NOW A SPOT OF PURELY WHITE LIGHT, and each color was re-placed by its complementary one; and, most astonishing to relate, this appearance of the sun's disc increased in intensity of colour until five minutes before one and then began to fade, vanishing completely at thirty-five minutes past two; after which every thing resumed its ordinary appearance, and nothing more could be discerned unusual throughout the day."—*Theodore F. Ellis.*

The preceding engraving is copied from the *London Illustrated News*.

"There has been a remarkable '*sign in the sun*' seen by the principal part of the citizens of Norwich and the surrounding country, such as has never been seen in England before. It was seen in December last, about twelve o'clock at noon, and continued for two hours. It very much alarmed the inhabitants. It occurred just be-

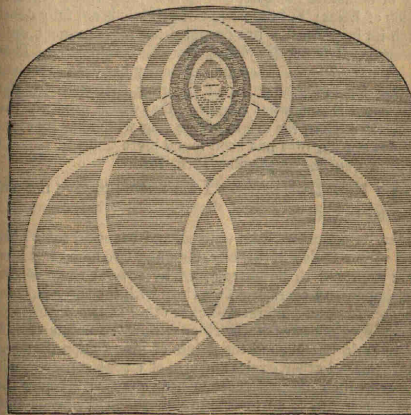


fore Brun Winter, Burgess and Bouton opened their mission in that city. It seemed to prepare the way for the truth, so that they met with good success there."—*E. Lloyd, 21 Parker's Terrace, Newcinger Road, Bermondsey, London, January 3d, 1843.*

The editor of the *Midnight Cry* remarked as follows upon the reception of the above:

"Our faithful correspondent has sent us a colored drawing, of which we insert an exact, though reduced engraving. The small inner circle represents the sun, of a light orange hue. The outer part of the two larger circles at unequal distances from the sun appeared of the same hue, but the inner part of those circles was a very deep yellow, the sky within those circles appearing of a dusky brown color, and the three large circles passing through the sun appeared a distinct bright light."

There is a similarity between the above and the following that I copied from a Connecticut paper, as seen by hundreds in this country; several I have conversed with:



From the *New Haven Palladium*:

THE HALO.

"The rings around the sun on Monday, September 9th, 1844, for two hours before and after mid-day appear to have been generally observed by our citizens with much interest, and have awakened an

Intelligent curiosity to learn more respecting appearances of this kind and their causes.

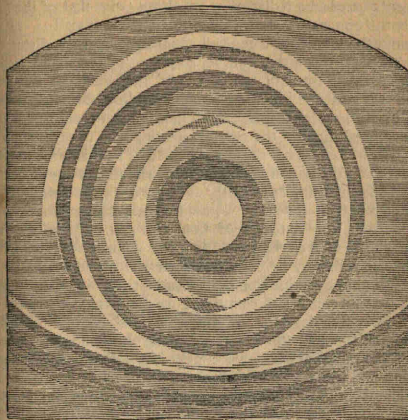
"The present halo was remarkable for its duration, and afforded favorable opportunities for its observation. About mid-day it consisted chiefly of two complete rings, one about forty-five degrees in breadth encircling the sun as its center, and the other about seventy-two degrees broad, having its center in the zenith, while its circumference passed through the sun. The smaller circle was accompanied by an eclipse of the same major axis and of small eccentricity. Directly opposite the sun, thirty-six degrees north of the zenith, the circumference of the larger circle was intersected by two other circles of nearly or quite the same diameter, forming at the point of intersection a bright spot, such as would naturally result from the combined light of three luminous rings. The ring that encircled the sun exhibited the colors of the *rainbow*, frequently with much vividness and beauty. The other rings were white, and fainter as they were more distant from the sun. Small portions of circles, however, with prismatic hues, appeared at different times, both in the east and west." [See diagram.] * * * "Such uniformity of structure must depend on *some law* which regulates the formation of halos; but the nature of this law is not fully developed, although its investigation has occupied the most eminent opticians as Descartes, Newton, Huyheus, Mariotte, Young, and Brewster."

Not much difficulty has been experienced in accounting for the production of the ring that encircles the sun, since its cause is somewhat similar to that which produces the rainbow; but to explain the origin of the ring which has its circumference in the sun's centre has been found more difficult. O."

—*Bartford Courant*, September 12th, 1844.

From a New York paper. I am unable to give the date, as I neglected to note it.

"SOLAR PHENOMENON.—An unusual and beautiful solar phenomenon was visible to-day in this city, for about two hours this morning. The sun appeared to be surrounded by several rings of different shades, shapes, and centres. Two rings with the sun nearly in their centres appeared, and intersected each other at two opposite points. The inner circumference of the rings within the points of intersection were dark, but beyond the points of intersection they were luminous. Several other circles and arcs of circles appeared, with the sun either in their circumference or near one side. Under the sun was the appearance of an inverted rainbow. The phenomenon was exceedingly curious and interesting, and needs the description of a scientific observer to give a proper and adequate delineation of it. We trust that some one competent to do so will submit to the public such a description. The appearance is very unusual in this latitude. It is supposed to be caused by the refractions and reflections of light on moisture, snow, or ice, suspended in the atmosphere. One similar



to that of to-day was observed in Connecticut, September 9th, 1844, and another of the same character at Jackson, Tenn., January 1st, 1824. The Millerites, we understand, regard the phenomenon as a sign of 'the end of all things.'

The above writer does in reality give us some credit for the possession of some degree of faith in what God has spoken.

The engraving above presents some idea of that beautiful sign in the sun.

SINGULAR PHENOMENON.

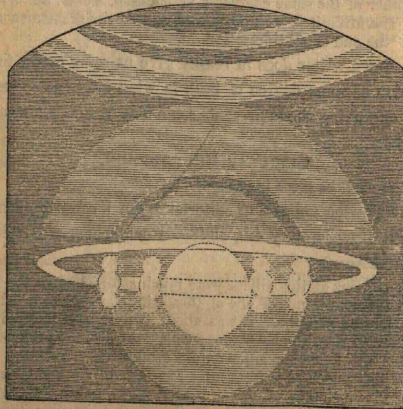
"There shall be signs in the sun."

The following appears as editorial in the *Wednesday Mercury*, Danville, Ky., January 4th, 1843. Each reader will think of it as he pleases:

"The citizens of this village were much astonished on the 1st instant at the appearance of one of those singular and unusual exhibitions, termed *parhelia*. It was about two o'clock P. M. that we first observed the singular phenomenon. At this time the heavens presented the following appearance; around the sun there was a circle of light, such as is frequently seen around both this and the moon. The diameter of this appeared to be about forty-five degrees; outside of this there was another circle, or rather segment of a circle, for it was not complete, seeming likewise to have the sun

for its centre, and whose diameter was about twice that of the former, and only the upper portion—perhaps the half—was visible. Extending around the whole horizon, and apparently equally distant from it in every part, was a third circle, cutting the former at right angles, and passing through the sun. At the points of intersection between this and the inner circle, surrounding the sun, were two colored images, very distinct, which might have been, and were, for an instant, mistaken for the sun by persons who were in such a situation that they could not see the sun itself. In this same horizontal circle were two other less brilliant and white images—one each side of the two former, and apparently at equal distances from them, and also, of course from the sun. These two last images were each perhaps about one hundred degrees from the sun. There was also a fourth segment of a circle, presenting the appearance and brilliant colors of the rainbow. About one-third the circle could be seen. It was high above the horizon, and seemed to have a point in or near the zenith as its centre; if completed, its diameter would have been, perhaps, forty-five degrees. It was, of course, convex towards the sun, and just touched the outer circle surrounding the sun. The colors of the rainbow were exceedingly distinct—the red being next to the sun and the others in order.

"At about a quarter past two the appearance was the most brilliant, the four images and the four circles being then all visible. From this time it began to fade away, the circle and images disap-



pearing one at a time, until about three P. M., when nothing unusual could be seen.

"Will the learned give us an explanation of the phenomenon?"

The preceding engraving is as near as we possibly can obtain it from the Editorial description that preceded it; and of which the postmaster of the same place speaks, in a letter of February 3d, to the Editor of the *Midnight Cry*, in which he states:

"One of these astonishing and singular phenomena appeared here this morning at 10 o'clock. The sky was clear. It was *precisely the same* as appeared on the 1st of January, a description of which will be published in to-morrow's paper. I will send the paper to you. I see you have published a description of the one that appeared on the first of January, which is correct."

The next day *The Clarion*, from Danville, was received, containing the following paragraph:

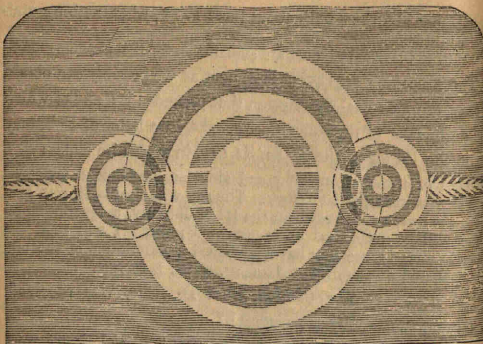
"PHENOMENON.—Yesterday morning about 10 o'clock, we were summoned to the street to view the re-appearance of that beautiful and strange phenomenon in the heavens, called parhelion. The sky was unusually clear, and the appearance differed from those witnessed by our citizens on the first day of last month, (a description of which we then gave,) only in the *increased brightness* of the four luminous spots, then mentioned, as having the appearance of the sun partly obscured by clouds. This lasted, as did the other, about one hour."

"The many signs in the heavens, and other remarkable occurrences, have great influence upon many. The unusual occurrence of two suns, a few morning since, alarmed some. They both rose about the same time, and were distinctly seen. The extra or mock sun, was farther north than is usual for the true sun, even in summer, but not quite as brilliant. After getting about one hour high, it suddenly disappeared in a long and shining streak. The above was seen by respectable and truthful citizens near this place."—*Letter from Virginia to the Editor of the Bible Reader.*

SIMILAR SIGHTS IN MARYLAND.

From the *Methodist Protestant* at Baltimore, we clip the following. It first appeared in the *Baltimore American*, and is the description of a correspondent at Pleasant Hill, Md., dated February 6th:

"A curious and beautiful phenomenon of the heavens was witnessed to-day, which for its remarkable and uncommon appearance should be publicly noted. At or about half-past eleven o'clock this morning, one of my brothers coming up the avenue from the city,



observed that the sun gave a very peculiar light. Looking up he saw the wonderful appearance of three suns in the sky, at the same time surrounded by a halo. He immediately came into the house and acquainted the rest of the family and myself with the fact.

"The true sun was near the meridian, and the two parhelia or mock suns were very bright and distinct, one on the east and the other on the west of the true sun, and intersected by a halo surrounding the sun, with an imaginary circle parallel to the horizon and passing through the true sun. The mock suns were, as well as the halo, colored like a rainbow, and whitish towards the sun. Each mock sun had a streak or tail of light diverging from it in opposition to the true sun. This strange appearance continued for about half an hour after we first saw it.

"This extraordinary phenomenon was witnessed by some of our neighbors also, and was the most remarkable spectacle I have ever witnessed."

In the postscript the writer mentions a large meteor seen on Sunday, the 29th of January.

AND THE SUN SHALL BE DARKENED.

Among the prominent signs enumerated by our Lord and Master, as the precursors of his second coming, is the above. It is mentioned also by the Holy Prophets. Joel, in the iii. chapter, 15th verse, connects it with the wonders in the heavens, and declares:

"The sun shall be turned into darkness."

"The sun and the moon shall be darkened."—Joel ii. 30: iii. 15.

"And the sun shall be turned into darkness."—Acts ii. 20.

"And the sun became black as sackcloth of hair."—Rev. vi. 12.

THE ABOVE SIGN HAS BEEN FULFILLED, as the following historical testimony furnishes the most satisfactory evidence.

THE DARK DAY.

The Hon. WHEELER MARTIN has favored the Providence *Subaltern* with the following recollections of the Dark Day in 1780:

"The Dark Day was on the 19th of May, 1780. Where I resided at that time, the darkness at 11 o'clock was so great, that a candle was lighted and placed upon the table; the fowls went to roost; the sheep all huddled around in a circle, with their heads inward; the grass, to look at it through the window, seemed of a yellow green, the same as to look through smoked glass upon green grass. I well remember that the gentleman of the house read the following scripture by candle-light, to his numerous family: "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord's coming."

"The darkness was so great in the night time, that it was said by one, Dr. BLACKINGTON, who resided in the north part of Rehoboth, who had occasion to be out among his sick patients that night, that he could not see his white pocket handkerchief, placed before his eyes. The darkness was so thick that it could be felt. The year 1780 was celebrated for its many Northern Lights. They covered the whole horizon over. They would flash like lightning, and fill the air with the smell of sulphur. The lights were so red, that the flashes would bring warmth to the face."

THE DARK DAY.

John Kennedy, a farmer, in a sermon published in Danvers, Mass., in 1780, thus referred to it:

"The late wonderful and unusual darkness on the 19th of May last, struck the inhabitants of this State with horror and amazement, and at the same time filled them with alarming apprehensions. Yea, the very brutes seemed greatly agitated. If so, could a thinking being sit unmoved, while he beheld the sun, (that splendid luminary whose bright beams of light afford the utmost joy to the beholder,) veiled in darkness at noon-day; to view nature dressed in mourning attire; the earth enveloped in darkness; the husbandmen returning from their fields in great surprise; the midnight sentinels crowing in answer to each other; the dismal din of peeping frogs; the night birds singing forth their dreary notes; the

beasts gazing in wild consternation; every countenance seemed to gather blackness; yea, a dismal gloom which filled the beholder with fear and astonishment, waiting with much anxiety for some event. In fine, the darkness was such as we nor our fathers never saw."

"If it be granted, (as doubtless it may,) that the late darkness of the sun and moon was from the force of natural causes, moving and operating in an unusual manner, or could we investigate even so many true causes for the solution of this strange phenomenon, yet it is the Lord's doings, and it is marvelous in our eyes."

"What great reason have we to praise him who sent the late darkness, that he suffered it to extend no farther. How deplorable must have been our condition, had it continued for a few days. What of us expected such a day, when in the morning we went forth to labor in our fields! But soon the western clouds veiled the sun! Darkness overspread the earth. And while we were crying peace and safety to ourselves, sudden destruction seemed ready to burst upon us."

Says the Boston *Gazette*, May 22d, 1780: ✕

"The printers acknowledge their incapacity of describing the phenomenon which appeared in that town, on Friday last." Says the *Gazette*, it continued to grow "darker and darker till near one o'clock, when it became so dark that the inhabitants were obliged to quit their business." They "were obliged to dine by the light of the candle. . . . Such a phenomenon was never before seen here by the oldest person living."

Says a correspondent from Newport, May 20th, 1780, when speaking of the dark day:

"About ten o'clock, A. M., a darkness came on, which by eleven was perceived to be very unusual and extraordinary, and in half an hour after was considered as what was never before seen in the northern climates of America. The darkness became and continued so intense, from a little before noon to near two o'clock, as that persons could not read, and it became necessary to light up candles. . . . It is not recollected from history, that a darkness of equal intensity and duration has ever happened in any parts of the world, except the miraculous eclipse at the crucifixion of our blessed Saviour. . . . It is to be desired that curious and philosophical gentlemen would favor the public with a solution of this phenomenon."

The *Connecticut Journal*, New Haven, May 25th, 1780, says:

"The greatest darkness was, at least, equal to what is commonly called *candle-lighting*, in the evening. The appearance was indeed uncommon, and the cause unknown."

From the *Massachusetts Spy*, May 25th, 1780:

"For several hours in the middle of the day, the obscurity was so great, that those who had good eye sight, could scarcely see to read common print; the birds and fowls, in many places, retired to their roosts, as though it had been actually night; and people were obliged to light candles to dine by. It was the judgment of many, that about twelve o'clock, (the time of the greatest obscurity,) the daylight was no greater, if so great, as bright moonlight, which by calculation has been found to be 90,000 times less than that of a clear sunshiny day."

In a communication to the Boston *Independent Chronicle*, June 15th, 1780, the writer says:

"I have seen a very sensible captain of a vessel, who was that morning about forty leagues from southeast of Boston. . . . Between one and two o'clock he was obliged to light a large candle to steer by."

THE DARK DAY. ✕

In 1844, W. Barber, of Hadley, in a letter said.

"I have before me a manuscript sermon, by the REV. ELAM POTTER, M. A., upon the Dark Day of May 19th, 1780, delivered upon the 28th of the same month, before the First Society in Enfield, Ct. Text, Matt. xxiv. 29, 30. After mentioning some of the signs that preceded the destruction of Jerusalem, and stating that he considered that as a type of the end of the world, he mentions some of those that refer to the end of the world, and speaks of the darkening of the sun, as follows:

"But especially, I mention that wonderful darkness on the 19th of May inst. Then, as in our text, the sun was darkened; such a darkness as probably was never known before since the crucifixion of our Lord. People left their work in the house and in the field. Travelers stopped; schools broke up at 11 o'clock; people lit up candles at noonday; and the fire shown as at night. Some people, I have been told, were in dismay, and thought whether the day of judgment was not drawing on. A great part of the following night also was singularly dark. The moon, though in the full, gave no light, as in our text. Perhaps some by assigning a natural cause of this—ascribing it to the thick vapor in the air—will endeavor to evade the force of its being a sign; but the same objection will be against earthquakes being signs, which our Lord expressly mentions as such. For my part, I really consider the darkness as one of the prodigies foretold in the text, designed for our admonition and warning."

THE DARK DAY AND NIGHT.

The following description of the extraordinary dark day, was given by Dr. Adams, on the 27th of May, 1780; eight days after it occurred. He writes:

"We had a very extraordinary phenomenon the 19th day of this month. In the morning it was rainy till about nine o'clock, when the clouds broke away and the sun appeared, but very red. After nine the clouds grew very thick, with the wind from the southwest in breezes. At half-past ten, it was uncommonly dark. The clouds appearing of a yellow hue. At eleven, the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark that we could not tell one person from another in a room with three large windows in it. *In short, it was midnight darkness at noonday.* The fowls went to roost, and there was a strong smell of smoke. It had been very dry for a long time, the wind having been at the east for four or five days, which drove the smoke back to the westward. And when the wind shifted, it brought it all down in a body, which together with the dense clouds, caused the darkness, which lasted to three o'clock, P. M., before it began to grow light. Thousands of people who could not account for it from natural causes, were greatly terrified. *And indeed it cast a gloom on earth. The frogs and night hawks began their notes.* At four o'clock the wind shifted to the northeast, which brought the clouds back, and at sunset it was again very dark. At nine it was darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening got lost going home. *The darkness was as uncommon in the night, as it was in the day, AS THE MOON HAD FILLED THE DAY BEFORE.*"

DARK DAY.

The following interesting record of this memorable darkness is extracted from "Morton's Life of Mrs. Abigail Bayley," who died at Hardewick, Vt., March 18th, 1846, at the ripe age of 90 years. She was the wife of Rev. Kiah Bayley, and was a pious, devoted "mother in Israel."

Mrs. Bayley was 24 years of age at the time of the darkness, and the following from her "Diary" was written at Newburyport, Mass., where she was residing when it occurred:

"May 19th, 1780—Thursday was our preparatory lecture, and though feeble, I thought of attending. Immediately after breakfast I went to my chamber, and feeling depressed, I cast myself on my pillow. The room was uncommonly dark; a solemn stillness reigned all around. After a little while the chamber appeared so dark that I felt alarmed, rose and went down stairs. At the door I met Mrs. Coombs, who with anxious countenance asked if I had noticed the strange appearance of the sky? At that moment she opened the door and surprise fell upon us. The sky, towards which all eyes were turned, appeared of a yellowish hue. No distinct cloud was

visible. There was no motion of the air, sufficient to move a leaf, and darkness overshadowed the earth. The ship-yard was before our door, but no sound of the workmen was heard. The cattle which had been turned to pasture came along homeward and lowing as they slowly returned. The birds were fluttering on the trees and hiding among the leaves as when a thunder-storm is coming on. The fowls hastened to their roosting places. All nature seemed hushed, as though Jehovah was about to make himself known by some mighty act. Every eye was turned upward, every one inquiring what is going to take place. Some asked, *'Is the judgment day approaching?'* The vessels at the wharves with sails loosened and colors unfurled appeared as in mourning on some great occasion. Not a color waved at mast-head, nor a sail showed the least appearance of any wind. The bells rang for meeting. The sailors poured into the house and filled it. Mr. Spring, (Rev. Samuel Spring, pastor at the North Church in Newburyport,) standing at his place, cried "O earth, earth, earth! hear the word of the Lord!" In speaking he excelled himself. The congregation was motionless, and heard with intense and solemn interest."

DARK DAY AND MOON AS BLOOD.

From Camden, N. J., March 3d, 1848.

"DEAR BROTHER HINES: The 19th of May, in the year 1780, I well remember; I was then in my sixteenth year. The morning was clear and pleasant, but somewhere about eight o'clock my father came into the house and said there was an uncommon appearance in the sun. There were not any clouds, but the air was thick, having a smoky appearance, and the sun shone with a pale and yellowish hue, but kept growing darker and darker, until it was hid from sight. At noon we lit a candle, but it did not give light as in the night, and my father could not see to read with two candles. My father and mother, who were pious, thought the DAY OF JUDGMENT was near. *They sat up that night,* during the latter part of which they said the darkness disappeared, and then the sky seemed as usual, but THE MOON, WHICH WAS AT ITS FULL HAD THE APPEARANCE OF BLOOD. The alarm that it caused and the frequent talk about it impressed it deep on my mind. MILO BOSTWICK."

THE DARK DAY.

Among others I copy the following interesting testimony from Brother D. T. Taylor's reminiscences of the DARK DAY. Looking over a few days since the first volume of the "American Academy of Arts and Sciences," published in 1785, we noticed an account of a very uncommon darkness in the states of New England, May 19th, 1780, by Samuel Williams, Hollis Professor

of Mathematics and Natural Philosophy in the University at Cambridge. We present here an abridged form.

"This extraordinary darkness came on between the hours of ten and eleven A. M., and continued till the middle of the next night, but with different appearances at different places. It seemed to appear first in the S. W. and come on with the clouds that came in that direction, the winds blowing from that quarter. In most parts of the country it was so great that people were unable to read common print—determine the time of day by clocks or watches—direct—or manage their domestic concerns without the light of candles. The prospect was extremely dull and gloomy. Candles were lighted in the houses; the birds having sung their evening songs disappeared and became silent; the fowls retired to roost; the cocks crowed as at daybreak; objects could not be distinguished except at a very little distance, and every thing bore the appearance and gloom of night.

"The darkness appears to have extended *all over the New England States. It was observed as far east as Falmouth—now Portland; to the westward it extended to the farthest parts of Connecticut and Albany; to the southward all along the sea-coast, and to the northward as far as our settlements extended.*"

But Professor Williams says nothing of the terror with which it was viewed by a vast majority of the people of New England. This, indeed, surpassed description. Many were full in the belief that the day of judgment was come, and conducted themselves accordingly. Even when they found that the trumpet was not sounded, nor the dead raised, that the darkness was dissipated, and the regular succession of day and night restored, they imagined it the forerunner of some direful disaster which the crying sins of a guilty land would speedily bring down upon it.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man, for his lamp was trimmed and shining brighter than ever amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude. His nephew, who was then a little child, in after life retained a lively recollection of that scene, and in his childish feelings are an interesting exhibition of the manner in which Mr. Lee was regarded,

for he felt not the least alarm in *his* presence, thinking that he was perfectly safe where his good *uncle* was, even if the day of judgment had come."—*Tract No. 379 of American Tract Society. Life of Edward Lee, of Massachusetts.*

"The 19th of May, 1780, was a remarkably dark day; candles were lighted in many houses; the birds were silent and disappeared; the fowls retired to rest; it was the general opinion that the day of judgment was at hand. The legislature of Connecticut was in session at Hartford, and being unable to transact business, adjourned. A motion of adjournment was before the council; but when the opinion of Colonel Davenport, of Stamford, was requested, he replied, 'I am against the adjournment. The day of judgment is either at hand, or it is not. If it is not, there is no cause for adjournment; if it is, I wish to be found in the line of my duty. I wish, therefore, that candles may be brought.'—*President Dwight in Connecticut Historical Collections.*

"Dark day of May 19th, 1780. The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the fields and retire to their dwellings; fowls went to their roosts, and before noon lights became necessary to the transaction of business within doors. The darkness continued through the day, and the night till near morning was as unusually dark as the day."—*Gage's History of Rouley, Ms.*

ANNIVERSARY OF THE DARK DAY.—The dark day, May 19th, 1780, is thus described by Mr. Stone in his History of Beverly:

"The sun rose clear, but soon assumed a brassy hue. About ten o'clock A. M. it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at daybreak, and every thing bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was great, and tradition has preserved many anecdotes of terror. An old gentleman of rather singular turn, supposing the judgment day at hand, dressed himself with unusual care, and taking his silver-headed cane walked out into the field to await the event. As the darkness came on, Mr. Willard, who possessed some rare instruments, took a station on the common to make observations, and was soon surrounded by a large number of his parishioners, who gazed on his operations with awe and wonder. Mr. Willard paid no attention to the conjectures and expressions of alarm uttered in his hearing, and calmly pursued his investigations. In the midst of these a person of excitable temperament came running from the sea-shore, exclaiming in accents of terror, 'the tide has done flowing!' 'So it has,' replied Mr. Willard, who with admirable presence of mind took out his

watch. "So it has, for it is just high water."—*Portsmouth Journal*, May 20th, 1846.

From the *Boston Gazette*, May 29th, 1780, from a communication signed "Viator," dated May 22d:

"MESSRS. PRINTERS: The darkness which happened on Friday was unusual, and to many people surprising. Perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about one o'clock, although the moon had full'd but the day before.

"Between one and two the wind freshened up at the north-east, and drove the smoke and clouds away which had given distress to thousands, and alarmed the *brute creation*."

"BR. HIMES: The following lines are some I obtained from an old lady in this town which were composed by some one on the occasion of the 'DARK DAY.' They show in what estimation that day was regarded in the time of it. It may be well known to you, that some attempted to account for the gloom and darkness of that day on natural principles. But it seems the writer of these lines did not think thus. First, he shows that it could not be an eclipse."

"Ye sons of light who saw the night
Triumphing at high noon,
On nineteenth day of month of May,
Knew well that dismal gloom.
No orb above in coasts could move,
THUS TO ECLIPSE THE SUN;
We understand it was the hand
Of the Eternal One,
Who drew the pale and feeble veil,
And interposed the light;
And overhead a curtain spread,
Converting day to night."

"The following shows that the writer did not think the darkness was occasioned by smoke:"

"If every town was burned down,
And forest in our land;
'T would not create a gloom so great;
'T was God's immediate hand."

EDWIN BURNH.

Kennebecport Me., Feb. 17th, 1846.

From Robert Sears' *Guide to Knowledge*, published in New York, 1844:

"On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great, that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles."

The *Green Mountain Freeman*, published at Montpelier, Vt., dated February 17th, publishes the following verses, remarking that they "were furnished us by an old gentleman of a neighboring town, in whose family they have been preserved near seventy years; having been written shortly after the memorable event they describe, in the old ballad style of the day:"

"Let us adore, and bow before,
The Sovereign Lord of might;
Who turned away, the shining day
Into the shades of night.

All nature stands when he commands,
Or changes in its course;
His mighty hand rules sea and land,
He is the Lord of hosts.

Nineteenth of May, a gloomy day,
When darkness veiled the sky;
The sun's decline may be a sign
Some great event is nigh.

Let us remark how black and dark
Was the ensuing night;
And for a time the moon declined,
And did not give her light.

Can mortal man their wonders scan,
Or tell a second cause?
Did not our God then shake his rod,
And alter Nature's laws?

What great event will next be sent
Upon this guilty land?
He only knows who can dispose
All things at his command.

And now let all who hear this call
And saw the day so dark,
Make haste away, without delay
And get into the Ark.

Then safe shall he forever be,
That doth to Jesus come;
He need not fear though death be near,
Since heaven is his home."

The *Connecticut Journal*, New Haven, May 25th, 1780,
states:

"The appearance was indeed uncommon, and the cause unknown. The *Massachusetts Spy*, May 25th, 1780, did say: 'This unusual phenomenon excited the fears and apprehensions of many people. Some considered it as a portentous omen of the wrath of Heaven, in vengeance denounced against the land. Others as the immediate harbinger of the Last Day, "When the sun shall be darkened and the moon shall not give her light." Yet what the natural causes were which produce this uncommon appearance, may be a question which well deserves philosophical inquiry, which, perhaps, might afford to those who indulge themselves in the abstruse and curious researches of natural causes, a large field for philosophical speculation.'"

"THE DARK DAY IN 1780.—The 19th day of May was remarkable for its uncommon darkness. The morning was cloudy, attended with a little rain. Between ten and eleven o'clock the darkness increased, and began to assume the appearance of evening. Fowls went to roost, and cattle collected round the barn yards, as at the approach of night. Before noon it became so dark as to be difficult to read without a candle; and lights were necessary at dinner, and to transact the ordinary work of a family through the afternoon. The evening was enveloped in total darkness; the sky could not be distinguished from the ground. The clouds began to separate, and the vapors to disperse a little before midnight, and some glimmerings of light appeared. The next morning was cloudy, but not unusually dark. . . . The darkness extended throughout New England, and was observed several leagues at sea."—*Portsmouth Chronicle*.

We copy, in this place, two stanzas of a quaint old ballad, written at the time, (1780), and repeated a few years ago by an old lady, then ninety years, but now deceased:

"The nineteenth day of the month of May,
Mark well the dismal gloom!
No orb of light in course could move,
Thus to eclipse the sun;

Then understand it was the hand
Of the Eternal One,
Who drew the pale and sable veil,
Who interposed the light,
And overhauled a curtain spread,
Converting day to night.

Thus every town a-burning down,
And forest in our land,
Could not create a gloom so great,—
'T was God's immediate hand;
Who from his cloud will sound aloud
The fourth trumpet through our land.
Great darkness then will seize on men,
The trumpet bid them hark,
The stars and moon, the sun at noon,
In Reason's sphere grow dark," &c.

"The most probable cause of that darkness, I suppose to have been the smoke of some volcano in the Northern regions of this continent, wafted in a vast volume by the wind. I think no fire in our forests could have been sufficient to spread a dense cloud over the whole of New England, and even some part of the Middle States.

N. WEBSTER.

"*New Haven, Feb. 18, 1843.*"

"Surely, it is unphilosophical to suppose the smoke of such a volcano, in the midst of dispersing and flying winds should be wafted such a distance in so dense a form, as to produce such darkness for three or four hours, 'over the whole of New England,' &c., and then suddenly leave all clear again. It is not so in a smoky atmosphere, the darkness in such cases, appears and disappears more gradually; and usually continues longer. Again, had such a cloud of volcanic smoke produced the dark day, it would seem still more unnatural, that after several hours of its entire passing over, it should thus cover the heavens *again*, in the total darkening of the largest part of the following night. And more strange it would be still, that a cloud of smoke should travel so *swift* as to pass over 1000 miles extent at once, when natural clouds are supposed to travel seldom more than 10 miles an hour, or 240 miles a day. And, indeed, why would it not be as honorable to the word of God, and useful to man, for philosophers to presume on the probable natural cause of the darkening of the sun precisely so, and about as long, and for the rending of the rocks and veil of the temple, &c., when Christ was crucified, as in case of the dark day?—See Matt. xxvii. 45, 51-53."

—H. J., *Ed. Bible Reader*.

THE DARKNESS OF THAT DAY CANNOT BE ACCOUNTED FOR.

Extracts from Dr. Tenny's Letter on the Dark Day of May 19, 1780:

"Dear Sir: Although the uncommon darkness which attracted the attention of all ranks of people in this part of the country, on the 19th of May, 1780, was a phenomenon which several gentlemen of considerable literary abilities have endeavored to solve, yet, I believe, you will agree with me, THAT NO SATISFACTORY SOLUTION HAS YET APPEARED. * * *

"The darkness of the following evening was probably as gross as ever has been observed since the Almighty first gave birth to light. . . . I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. . . . A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet.

"Exeter, Dec., 1785.

SAMUEL TENNY."

"In the Dark Day, May, 1780, the heavens were covered with a dense cloud for three or four hours. . . . During this time, the clouds were tinged with a yellowish or faint red, for hours, for which NO SATISFACTORY CAUSE HAS BEEN ASSIGNED. I stood and viewed the phenomenon, but had no fears that the world was coming to an end."—N. Webster, LL. D., in *New Haven Daily Herald*.

Why not with becoming humility admit, that when the sun is darkened, it is God who does it; and confess that such an unnatural, mysterious, and unaccountable event is a fulfillment of what he predicted should precede "*the great and notable day of his wrath*." It is none other; prepare to meet it. And confess, as Peter did on the day of Pentecost, when witnessing the diffusion of the Holy Spirit, "This is that which was spoken by the Prophet Joel."

"The dark spots on the sun, seen a few years since by thousands, are not yet forgotten, while no satisfactory cause for them can be assigned, and so it must remain, except we admit the truth of the prophecies now fulfilled, of "*Signs in the sun*," &c., to precede Christ's coming to Judgment."—Ed. Bible Reader.

"A writer in a letter to SAMUEL CURWEN, Judge of Admiralty, &c., dated August 24th, 1780, says: 'I wish you would consult that learned body, The Royal Society, upon this "*lusus lustrum*," and let me know the result, for I do not believe all the wise men of Boston will be able to explain it.'"

Extract from WILLIAM GORDON, D. D.'s History of the American Revolution, Vol. III., p. 57:

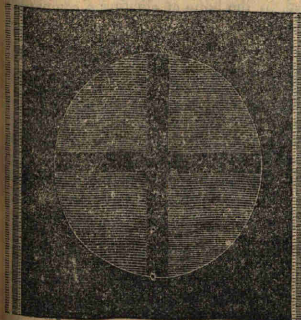
"This day (May 19th, 1780,) has been rendered very remarkable by an extraordinary phenomenon, which demands a particular relation." Speaking of the darkness of the night, he remarks: "The

horses could not see to direct themselves, and by the manner in which they took up and put down their feet on the plain ground, appeared to be involved in TOTAL DARKNESS, and to be afraid lest the next step should plunge them into an abyss. The gentleman soon stopped at another tavern, and waited for the benefit of the moon; but after awhile, finding that the air received no accession of light from it, when they were certain it had risen, they had recourse to candles to assist them in getting home. In some instances, horses felt the forcible operation of the darkness so strongly, that they could not be compelled by their masters to quit the stable at night when wanted for particular service—such profound darkness."

Thus, dear reader, has this generation witnessed fearful sights and great signs from heaven; and there are those now living who witnessed the darkening of the sun, and I have reason to believe, will not pass away until they see "The Son of Man coming in the clouds of heaven with power and great glory." With all the above testimony, none can doubt the sun's being darkened. The next event is the fulfillment of the declaration,

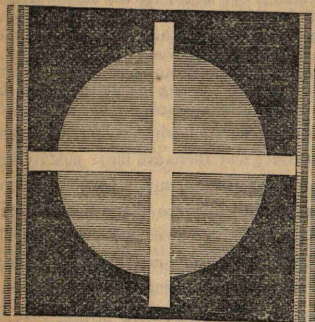
AND THERE SHALL BE SIGNS IN THE MOON.

"MOST REMARKABLE PHENOMENON—A CROSS ON THE MOON."—Extract of a letter from an officer of the United States Army of unquestionable character and veracity, published in the *Philadelphia Inquirer*, and dated Fort Leavenworth, Mi., March 20, 1843:



"On the 14th of February, we had the most remarkable phenomenon here that I ever heard of, except the falling stars. At three A. M., the moon, which had been obscured by a cloud for some hours, burst forth of a deep BLOOD RED color, with a black cross of equal proportion over the face, but not extending beyond the rim; while on the two sides small pieces of a rainbow were visible thus.

"After continuing on in this way for about an hour, the color of the moon changed to its ordinary hue, and the cross became a silvery white, with the edges extending beyond the rim, and touching the rainbow, thus:—



commonly called, nearly equal in brilliancy to the sun, and resembling two other suns. This latter scene was witnessed by numbers. In addition, for about two weeks past, every night at seven to eight o'clock, a bright streak of light has appeared in the heavens, coming from the west, and bearing about E. S. E., and resembling very much what is believed to be the tail of a comet.

"I have thought it my duty to state these things, even at the expense of being discredited, in the hope of eliciting a comparison of observations elsewhere."

Extract of a letter from Br. H. V. Teall, of this city, to the Editor of the *Midnight Cry*, dated Seneca Falls, May 20, 1843:

"I find that there are a number of persons at Syracuse, here and elsewhere, who saw the cross in the moon about the middle of February. A Mr. F. Metcalf, a portrait painter, drew it on a board the next morning. I have just seen it. It is confirmed by many. The cross is the same as in the *Midnight Cry*, except the lower part comes down lower."

MOON BLACKENED, CROSSED, &C.—"We give a few of the many striking facts which have been published in the papers during the last few months. The following is copied verbatim, from the Philadelphia *Daily Chronicle and General Advertiser*, of Nov. 19th, 1842."—*Ed. Mid. Cry.*

"It continued so for half an hour, and heavy clouds then intervening obscured the moon, which set unseen. This phenomenon was seen by the hospital attendants, who were up at that hour—some of them very intelligent men—and by the guard and sentinels on post, and by several citizens of Weston, a little town five miles off. The next morning, the sun rose accompanied by two sun-dogs, as they are

"A PHENOMENON.—The Cincinnati *Ledger* of the 11th, says: 'Yesterday morning, as we were returning home from our office, about two o'clock, we were suddenly startled by an explosion immediately over our head, similar to the report of a cannon. On looking up we discovered in the air, large fragments of fire, flying in different directions—each of which looked to us as if they were particles of a star that had burst asunder. The moon became black as ink, and the stars seemed to have all dwindled away, and nought could be seen but the fiery fragments flying about the sky. These burnt for a few moments, and then gradually died away, until they could be seen no more. A few moments after the explosion took place, the earth shook like an aspen, and the moon when she again shone forth, seemed trembling from the effects of the shock. What could have been the cause of this wonderful occurrence. Can any of our great astrologers throw any light on the subject?'"

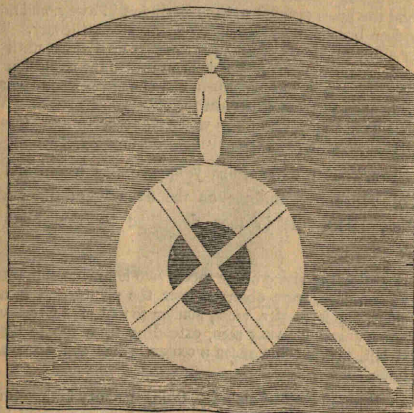
"A SIGN."—An extraordinary appearance astonished the people of Vincennes, Indiana, on the evening of the 18th of December, 1843. It is thus described by the *Vincennes Gazette*:

"Shortly after the rising of the moon, two luminous appearances, similar to sun-dogs, were observed near the planet, and in a few minutes after, the form of a cross, similar to that of a Greek cross, was DISTINCTLY and CLEARLY seen, extending from top to bottom, right and left, making the moon a center. This continued about half an hour."

"LUNAR PHENOMENON.—Sandusky, Ohio, January 29th.—On the night of Tuesday the 24th, 1842, our attention was called to the extraordinary appearances of the moon. It was truly a singular, but most beautiful sight. The moon was at the full, or within a few hours of it. At the time, there was a thin haze in the atmosphere, and there were seven distinct circles around the moon, displaying all the colors of the rainbow, with nearly, if not quite, equal brilliancy. It is not easy to designate the different colors of the circles, with exactness, but we made the following note at the time. Within the inner circle, a bright white, or rather a dead white, then a brown (circle), then a green, then a faint blue. The last was discernible. This appearance lasted ten or fifteen minutes after we first saw it, and it is said that a similar appearance was presented about half an hour afterward."—*Ohio Clarion.*

"SIGNS IN THE MOON" shall be seen before the Son of Man cometh in the clouds of heaven. We believe *all* the signs of the last days unite at the present time, yet we would be very cautious not to publish falsehoods, or to magnify

that which is according to the common course of nature, but we cannot forbear copying such remarkable statement as this, recorded by the *Register*, published at Penola, Mississippi, and republished in the New York *Express*, May 25, 1849, and many other papers.



"WONDERFUL PHENOMENA.—Singular appearance of the moon—a black spot on the surface—the moon split into fragments—lights shooting off from it and forming into the shape of a man!—Mr. James D. King, a respectable citizen of this county, and a gentleman of undoubted veracity, called at our office on Wednesday, and gave the following details of a most remarkable appearance of the moon, for about an hour between seven and nine o'clock on Tuesday night last.

"He stated that being in the habit of noticing the appearances of the moon at this season of the year, with a view to the common prognostication of whether it would be 'wet or dry,' he observed, while looking with that object on Tuesday night, that it appeared at first much larger than common, nearly three times the usual size, and more like a circular sheet of fire than like an ordinary moon. In a few moments a very black spot was plainly discernible about the center of the moon's disc, which immediately commenced playing up and down, backward and forward on the surface, and as the spot approached the upper edge it grew less, and a faint light distinctly

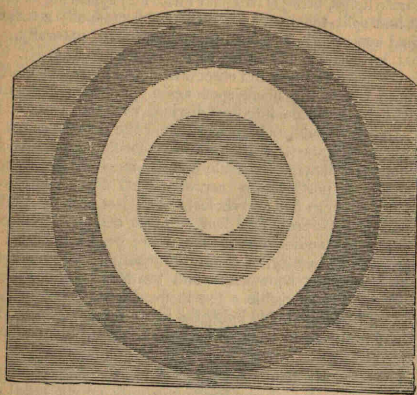
shone through it. This spot became stationary in the center, when the moon divided into three separate fragments, each giving distinct and separate lights, being of irregular forms and appearing as though the spot had split them off. Then the moon gradually returned to its original appearance, and from that again looked naturally.

"What he had already seen was so remarkable that Mr. King, with his family, continued the observation, and but a few moments had elapsed before the black spot again appeared, and again the moon divided—this time into four distinct irregular parts or fragments. And immediately a light resembling the tail of a comet shot from the lower fragment at the southeast corner, apparently some three or four feet downward, while another much larger, from the upper portion or northwest corner, struck off directly upward, to the length of between five and six feet. This last now went off and left the corner apparently four feet or more and turned into the shape of a man, standing erect. The figure was of the most perfect imaginable symmetry, of about the medium size and height, clothed in the purest snow white, and the back alone presenting itself to view. It was visible a few moments, when gradually the figure changed to the simple light, the lights retreated to the fragments, these again came together and the moon resumed a natural appearance.

"The family of Mr. King, consisting of his wife and a daughter thirteen years of age, with another young lady, all witnessed what is above related. Mr. King lives about five miles east of this place. He protests that in calling on us to make public these facts, he has no motive but to tell a plain unvarnished tale of truth, and leaves others to judge of its import—that he was not in the least alarmed or agitated, but as much in his sober senses as he ever was in his life—and in order that no one should have occasion to doubt the sincerity of his narrative, he has authorized us to give his name and to refer to his family as witnesses of the scene with himself. To what causes it is attributable he does not know—whether it was an optical illusion affecting his whole family at once—an operation of nature never before witnessed, or something of a miraculous character, he does not undertake to determine; but avows that his statement, from which we have deviated, if at all, in no essential particular, is true, and will at all times be maintained to be true on his honor and character as a man, as he will convince any one more fully who may choose to inquire of him further in relation to it."

"LUNAR PHENOMENON.—The beautiful lunar phenomenon which was seen at Newark on the evening of the 15th of February, 1843, was gazed upon by hundreds with thrilling admiration. It was first observed between eight and nine o'clock in the evening, the moon being about at the zenith. It was surrounded by three concentric circles, beautifully marked with all the varied colors of the rainbow,

of the most brilliant hue, the center space within the circumference of the lunar circle, being of beautiful silvery whiteness.



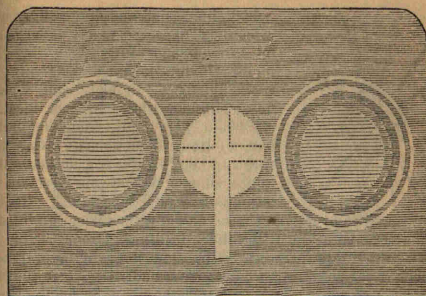
"The opposers of the speedy coming of Christ seem to have been somewhat agitated by this phenomenon, and anticipated an application of it for us.

"A clergyman at Newark, on seeing it, said, I suppose the *Millerites* will see something of *Miller* in it,—probably he '*supposed*' we were not philosophers enough to SEE GOD IN IT!! An elderly lady, who *despises* '*Millerism*,' on seeing it, made the following beautiful prophetic observation: 'The Lord has promised that he will not drown the world with water any more, and he has set the rainbow in the clouds for a sign. But now he has closed the bow, and is going to burn the world with fire.'—*Midnight Cry*.

The above cut represents this beautiful phenomena.

The moon has had the appearance of blood. I will quote the following extract from a letter of Mr. Beadle, of Aleppo, and published in the *Missionary Herald*, of June, 1842, p. 234. It is an account of an earthquake at that place in 1822. He says:

"On the night of the earthquake, there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out 'Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived.'—*Litch's Exp.*, vol. i. p. 153.



STRANGE APPEARANCE.

"AUBURN, N. Y., February 27th, 1843.

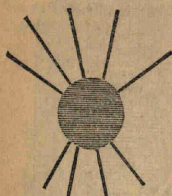
"I have seen no published notice of a singular phenomenon which was seen by the citizens of this place, and also I understand in the neighboring towns, on the evening of the 16th of February. Coming out of church about half past nine o'clock with some friends, (we had been attending a lecture from Brother Beach on the Second Advent,) the moon then being near its full, and in its ascension about one-half above the eastern horizon, in a clear sky, there was seen in the same distance from the horizon and parallel with the moon, two BRIGHT REPRESENTATIONS OF THE MOON, a little obscured, having the colors of the rainbow. These mock moons, as they might be called, continued visible until about ten o'clock, the northern one fading away first. I understand they had been visible some time previous to their being noticed by us. But the most extraordinary part of the whole was, that before they faded away there was distinctly seen a light or luminous line running PERPENDICULAR THROUGH THE TRUE MOON, commencing a little above and running down near to the horizon; then another or similar STREAK CROSSING THE OTHER HORIZONTALLY through the centre of the moon, giving the appearance of a cross †. A brother was asked the next day how he accounted for it. He said it was the reflection of the false moon upon the true moon. When asked why these reflections were not both horizontal or both perpendicular, he could not give the answer.

"The above you may depend upon as correct, as it was seen by many witnesses.

VERITAS."

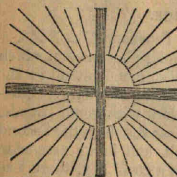
SIGHTS SEEN IN PATCHOUGUE, LONG ISLAND.

"Several credible witnesses residing in the above place have recently informed me at their own dwelling that they and others saw on Saturday evening, April 29th, 1843, between nine and ten o'clock, a very brilliant light in the north-west, brighter than the moon,



which, increasing and diminishing in size, sometimes appeared nearly as large as the moon itself, apparently two or three hours high, which continued something like three-fourths of an hour; and what was most singular, they say that there were streaks of fiery light, resembling red hot bars of iron, which emanated from it, upward and downward, to a considerable distance, some of which would remain for a minute or so, and then vanish. Its disappearance was sudden and at once, and at a time when brightest.

"The same witnesses with others testify that some six or eight weeks ago they saw very nearly the same image or appearance of the moon in the west, somewhat above the horizon, which continued,



as they thought, about an hour. The singularities of it differed from that of April 29th, in its having streaks of light much more red than itself, of apparently three inches width, which passed directly through its centre, forming a perfect cross, and extending beyond the edge of it twice the diameter of the light, with several spots like blood on its surface. Its size, like the other, increased and diminished, with occasional seeming sparks of fire thrown out from it in various directions, and, like the other, its disappearance was sudden and all at once.

"Barnet Mathias, pastor of the Congregational Church in Patchogue, will witness to the correctness of this matter if called upon.

"*New York, May 9th, 1843.*"

HENRY JONES.

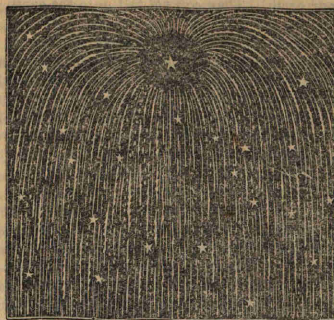
SIGNS IN THE STARS.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations."

"And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."

The following observations upon the falling stars of November 15th, 1833, was furnished by Henry Dana Ward for the *New York Journal of Commerce*, of which city he was at that time a resident. I insert in connection therewith the remarks of the late H. Jones.

"THE FALLING STARS.—In your paper this morning some notice is taken of the phenomenon of yesterday. It comes so far short of



the view taken of it by myself and a number of friends who gazed upon it with me, that I send you the story of that eventful scene as we witnessed it.

"One of the family arose at five o'clock A. M., to prepare for leaving the city in the seven o'clock boat. He threw up the window to see whether the dawn had come, and behold the east was lighted up, and the heavens were apparently falling. He rubbed his eyes, first in doubt, but seeing on every side the starry firmament as if it were broken up, and falling like the flakes of snow and whitening the skies, he aroused the whole family. At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and METEORS. The zenith, the north, and the west, also showed the falling stars in the very image of one thing, and of only one I ever heard of. I called to my wife to behold; and while robing she exclaimed, 'See how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Revelation vi. 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between *stars* of heaven and *meteors* of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies can not fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times

larger than our earth. They *can not* fall unto the earth; but *these* fell toward the earth.

"And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy before quoted. 'It rained fire!' says one; another—'It was like a shower of fire!' another—'It was like the large flakes of falling snow before a coming storm, or large drops of rain before a shower.' I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth.' They were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars;' and one speaking to his fellow in the midst of the scene would say, 'See how the stars fall!' and he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from *several* trees shaken, but from *one*. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south. And they fell not as the *ripe* fruit falls; far from it; but they *flew*; they were *cast* like the *unripe* fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies swiftly, *straight off*, descending; and in the multitude falling some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house. I walked into the park with two gentlemen of Pearl Street, feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only the prophet. What should be next we were at a loss to conceive, consistent with the usual course of events. We asked the watchman how long this had been; he said 'about four o'clock it was thickest.'

"We gazed until the rising sun put out the lesser *falling* stars with the lesser *fixed* stars, and until the morning star stood alone in the east to introduce the bright orb of day. And here take the remark of one of my friends in mercantile life, who is as well informed in polite learning as most intelligent merchants of our city who have not made science their study. Sitting down to breakfast we spoke of the scene, and he said, 'I kept my eyes fixed on the morning star. I thought while that stood firm we were safe; but I feared every moment that would go, and all would go with it.' Be assured, Messrs. Editors, this was the language of nature in full flow of feeling, just after an hour's watch of the magnificent scene, and was

met with an open response of approbation from other intelligent eye-witnesses. The reader will see that this remark proceeded from an almost irresistible impression of intelligent eye-witnesses that the firmament had given way—that the whole host of stars had broken up—yet hope clung to the morning star, which never shone more glorious.

"In this narrative I have spoken not of causes, but of appearances, and the appearances according to the impressions they made on men. I know not how to convey a more accurate notion of them, and yet some will say 'it is fanciful.' Such may know my opinion, that no fancy is adequate to realize with any description the solemn interest of the scene; and that it required no fancy to heighten the picture, but a sound, well informed, and enlightened reason, to check the fancy, and to restrain it from running headlong into the idea of the thing which this scene is made in prophecy to prognosticate. Men will say 'Where is the promise of his coming?' for since the fathers fell asleep all things continue as they were from the beginning of the creation.' 2 Peter iii. 4. 'But the day of the Lord will come,' and although with him a thousand years are as one day, and one day as a thousand years, it is wise to learn from the teachings of his providence as well as of his word. No philosopher or scholar has told or recorded an event (I suppose) like that of yesterday morning. A prophet of 1,800 years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars; or '*hoi asteres tou ouranou epeisan teen geen*,' in the only sense in which it is possible to be literally true. Would I stop all business? No. '*Be diligent in business*,' is the apostle's word, and that must stand."

Mr. Ward, on present inquiry, has furnished the following additional remarks on the phenomenon:

"This scene astounded men from two o'clock A. M. until half past six A. M. and yet no alarm was made, no public notice was given. It is often asked, 'Why did they not arouse the city?' I reply, the overwhelming interest of the scene was such that the man who went out of doors to wake his neighbors forgot his purpose, in mute astonishment at the sight; and one who would extend his hand toward a bell-knob might be drawn from the reach of his design by the shower of stars that on every side alike caught his attention, and threatened his head, and seemed to fall all around him.

"Many witnesses did affirm, in the midst of the scene and after, that they saw the stars fall to the ground; but questioned closely, the fall was behind the houses, or over the fences, and proved so far an optical illusion.

"The dawn was a full hour that morning earlier than usual, and the whole eastern sky was transparent like molten glass, so as I never witnessed before or since. An open arch of brilliant light arose from the east, above which arch stood the morning star, in-

expressibly glorious for its brilliance and firmness on the face of the dark, transparent, and bursting firmament.

"It is now nine years since the foregoing communication was furnished for the *Journal of Commerce*. Not a word of the description seems to be overdrawn. Many things might be added to fill it up; but it is better for it to remain the honest and candid impression of the mind the day after the scene, than to be diluted with subsequent reflections. The description is right, whatever instruction it may convey to the reader's mind; but the writer's mind is disposed to receive it as in the beginning. The impressions were irresistible, and are abiding.

"*New York, December 5th, 1842.*"

From the *Baltimore Patriot*:

"MR. MUNROE: Being up this morning, (November 13th, 1833,) I witnessed one of the most grand and alarming spectacles which ever beamed upon the eye of man. The light in my room was so great that I could see the hour of the morning by my watch, which hung over my mantle, and supposing that there was a fire near at hand, probably on my own premises, I sprang to the window, and behold the stars, or some other bodies presenting a fiery appearance, were descending in torrents as rapid and as numerous as ever I saw flakes of snow, or drops of rain in the midst of a storm. Occasionally a large body of apparent fire would be hurled through the atmosphere, which, without noise, exploded, when millions of fiery particles would be cast through the surrounding air. To the eye it presented the appearance of what might be called a raining of fire, for I can compare it to nothing else. Its continuance, according to my time, from the moment when I discovered it, was twenty minutes; but a friend, whose lady was up, says it commenced at half past four; that she was watching the sick bed of a relative, and, therefore, can speak positively as to the hour of its commencement. If, then, our time was correct, it rained fire fifty minutes. The shed in the yard adjoining my own was covered with stars, as I supposed, during the whole time.

"A friend at my elbow, who also witnessed it, in whose veracity I can place the most implicit reliance, confirms my own observations of the phenomenon, and adds, that the fiery particles which fell south, descended in a southern direction, and those north took a northern direction. He thinks it commenced earlier than the period at which I first witnessed it, and that it lasted longer; that when his clock chimed six, there was still occasional descents of stars. I have stated facts as they presented themselves to my mind. I leave it to the philosophers to account for the phenomenon.

"Yours, B."

From the *Daily Herald*, New Haven, Ct., Nov. 13, 1833:

"We are informed that an unusual and strange appearance in the

heavens occurred last night, or rather this morning, between one and six o'clock, which excited the wonder and astonishment of the beholders. We are not able to give any precise description of it, but learn that the phenomenon consisted of a continued wild and brilliant shooting of the stars, some instances of which lasted from five to ten minutes. The corruscations continued for several hours, and observers speak of them with an air of wonder. We trust that some of our learned friends will be able to give a true description and explanation of these matters."

From the *Christian Advocate and Journal*, Dec. 13, 1833:

"The meteoric phenomenon which occurred on the morning of the 13th of November last, was of so extraordinary and interesting a character as to be entitled to more than a mere passing notice. . . . The lively and graphic descriptions which have appeared in various public journals, do not exceed the reality. No language, indeed, can come up to the splendor of that magnificent display; and I hesitate not to say, that no one who did not witness it, can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point, near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the tracks of thousands, as if created for the occasion, and illuminated the firmament with lines of irradiating light. Some corruscated in their course, and thus connected themselves with others by lateral paths of brightness; while many sped their way in straight and even lines, and left luminous streaks behind them, which continued some seconds after the meteors were lost in the distance, or extinguished in the density of our atmosphere. They differed both in magnitude and velocity, some appearing as mere points, and others of the size of Venus and Jupiter. . . .

"(Signed,) F. REED."

The *Connecticut Observer*, of Nov. 25, 1833, copied from the *Old Countryman*, reads as follows:

"We pronounce the raining of fire, which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day, which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described, not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it is not possible to behold."—*Signs of the Times*, Nov. 9, 1842.

"Same *Connecticut Observer*, in an article signed 'B.', respecting Thomas Burnett's 'Theory of the Earth,' published in 1697. He [Burnett,] says, 'The last sign before the coming of Christ is the falling stars.' He adds, 'No doubt there will be all sorts of fiery meteors at that time, and amongst others, those called falling stars,

which though they are not considerable singly, yet if they were multiplied in great numbers falling, as the prophet says, as leaves from the vines, or figs from the fig-tree, they would make an astonishing sight."—*Ibid.*

Extracts from the *People's Magazine*, Boston, January, 1834, on the Falling Stars of Nov. 13, 1833:

"The Rockingham, Va., *Register*, calls it, 'A rain of fire,'—thousands of stars being seen at once; some said, it began with a considerable noise.

"The *Journal of Commerce* informs us, that 'three hundred miles this side of Liverpool, the phenomenon was as splendid there as here,'—and that in St. Lawrence Co., there was a 'snow storm,' during the phenomenon, in which the 'falling stars' appeared 'like lightning.' That in Germantown, Pa., they seemed like 'showers of great hail.'

"The Lancaster, Pa., *Examiner*, says, 'The air was filled with innumerable meteors or stars . . . hundreds of thousands of brilliant bodies might be seen falling at every moment . . . sloping their descent toward the earth, at an angle of about 45 degrees, resembling flashes of fire.'

"The Salem *Register* speaks of their being seen in 'Moca, in the Red Sea.'

"The Baltimore *Gazette* accounts for them as 'Solid bodies passing through the regions of the atmosphere, with prodigious velocity, producing light by the electricity they excite.'

"Some attribute them to 'stones ejected by the volcanoes of the moon, then coming to our earth.' Others to the earth's own 'volcanoes' casting out 'stones to a sufficient height to give them centrifugal force enough to make them revolve round the earth, until from accidental causes, they fall within its atmosphere.' Others consider them 'so many modifications of electrical agency; a field which fills all space.' Others, that they are 'gaseous, and when inflamed by some cause not explained, appear darting through the heavens, generally in various directions."

"Some of the above extracts, from the *People's Magazine*, written at the time, are important, as they show the strange character of the phenomenon, and its wide extent over the world; but with regard to these clashing theories of their origin, they are doubtless one as good as another—while they all seemingly show their authors as driven to unusual straits, in their hazarding opinions so at variance with sound sense, and the first principles of philosophy."

FROM PROF. OLMSTEAD, OF YALE COLLEGE.

"The following important brief extracts from the Observations of this gentleman and distinguished meteorologist, already selected from his many writings on the falling stars, I now copy from the *Signs of the Times*. He says:

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the EARTH'S SURFACE, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance.'

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.'

"This is important testimony, as to the vast extent of the exhibition of the phenomenon, and also of the falling stars all emanating from a single point in the heavens, as represented by the preceding engraving.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13, 1833, probably saw the GREATEST DISPLAY of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history.'

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.'

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids.'

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky, as seen by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth.'

"According to these just observations, the question being settled that those falling stars so called, were 'wholly independent of the earth,' and had their origin beyond its regions, no where nearer than 'other worlds,' or the 'planetary voids,' seems at once to put out of the reach of science to assign a satisfactory natural cause for the phenomenon, inasmuch as the exhibition was beyond the reach of the understood laws of matter. Had the sight been positively confined to the atmosphere, a natural cause might seem indeed possible; but if now we attempt to assign such a cause for these 'visitants from other worlds,' we must needs first become

acquainted with the *science* of matter in those worlds, in order to give the true cause.

"The present generation may consider itself privileged in having witnessed grander displays of fiery meteors, than are to be found recorded on the pages of history. . . . In displays of the Aurora Borealis, also, we have been similarly favored. Such visitations of this spectacle, as we have enjoyed since August, 1827, to the present time, are by no means of constant occurrence."

"A similar phenomenon was witnessed on the 12th of November, 1799, and at the same season of the year in 1830, 1831, and 1832. The meteoric shower was repeated on the morning of November 13th or 14th, for several years, but on a scale constantly diminishing until 1838, since which period the exhibitions have been too little remarkable to be worthy of particular notice."

"It is no doubt a solemn fact, that during the 'present generation,' or in these 'last days,' God has given the world more and 'grander displays' of 'wonders in the heavens,' than during the same time of any former period of the earth's existence. Seeing, then, that these repeatedly foretold wonders of 'the last days,' are of late, all of them, so perfectly fulfilled, will not every reader suddenly give heed to the divine admonition, '*Prepare to meet thy God*?'"

"In the last quoted remark of the Professor, that 'the meteoric showers were repeated,' about the same time, 'for several years,' after 1833 or till '1838,' I apprehend that the public have quite generally mistook his meaning, in their supposing it to be, that the surprising phenomenon of the '*falling stars*' had been witnessed by himself and others at New Haven, thus annually. But he has not, to my knowledge, at any time, made the declaration; and, surely, he does not say it in the above remark. And I doubt not, that all my readers will agree with me, that in America we have not witnessed such a phenomenon since the memorable one of November 13, 1833. Neither have I heard of the like as being seen in any other country since, except in England, on the night of September 3, 1839, as copied from a London paper, under the first head of this essay. And here, let it be recollected, that in New Haven 'METEORIC ANNIVERSARIES,' so called; 'the observers' have not told of seeing anything but what we have ourselves also long witnessed, in the quite common meteors, or shooting stars, which differ from the *falling stars*, in their not falling at all, but rather shooting aside, as it were, a little distance, and in their being seen usually, if not always, but one at a time, instead of millions."

"A brief extract from one of those Meteoric Anniversaries, the only one now at my command, is as follows:

"The observers saw, between 10 o'clock, P. M., of the 9th, and 2 o'clock, A. M., of the 10th of August, 1840, 309 shooting stars."

"This is a fair specimen of what they profess to have seen *viz.*, shooting stars only."

"Why, then, will any one suffer themselves to be thus deceived with the belief that the prophetic *wonder* and *fearful sight* of 1833, has been proved to be but a natural and common event, in its having been since repeatedly and periodically seen in New Haven, when none there even pretend to have once seen it. Rather, '*Let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand, and let them turn now, even unto the Lord, with all their hearts.*'—Joel ii. 1, 12."

"Supposed natural causes, to be sure, have been assigned for this phenomenon, such as the bursting of some large luminous body passing near the earth; and the earth's passing annually in its orbit around the sun through certain neighborhoods of nebulous bodies, scattering them suddenly, and thus producing the phenomenon as seen in 1833. But in the earth's speed of some twelve hundred miles a minute, could we have time, in going past such little specks, to see them thus falling like snow to the earth? Although these are doubtless as good as any natural causes which could be assigned, I am quite confident of this one fact, that the materiality and natural cause of both meteors and falling stars are no more capable of demonstration from the science of Astronomy than from that of agriculture or navigation."

"Whilst it is allowed by the meteorologists at New Haven, that the November anniversary of the meteoric showers has ceased since '1833,' they maintain that similar and equally conspicuous showers of shooting stars have been and still continue to be witnessed there, annually, on the nights of the 20th and 21st of April, and 9th and 10th of August. But I hear nothing of such phenomena being seen by the common people elsewhere, nor even at New Haven on those occasions. And although the April anniversary nights just past, were remarkably favorable for the sight, and although in a condition each night to witness it myself, and one night, till one or two o'clock, A. M., I saw not even a single shooting star on either of those nights. Many of the watchmen of the city, also, being requested to look for the phenomenon on the occasion, have since said that they saw nothing of it on either of those evenings. It is not, therefore, unreasonable to suspect that, on those meteoric anniversary occasions, 'the observers' have been more or less deceived by the twinkling of their anxious gazing and weary eyes, causing them apparently to see a sudden movement among the stars, when sometimes, in reality, there was none."

"I have, also, now before me, a document, '*Read before the Connecticut Academy of Arts and Sciences, April 28, 1840,*' and since published, giving the precise dates when thirty-nine just such showers of 'falling stars,' as that of 1833, were seen in different places and at different times, ever since '1768' years before Christ, until that of 1833; but according to the dates, none of them occurred annually, and, of course, they could not have been produced by the same alleged annual cause, as in case of those meteoric showers,

invisible except to the public reporters. And if I mistake not, even our learned opponents will be slow to admit the authenticity of these alleged antiquities."—H. J.

The following extracts are taken from the *Family Magazine*, of New York :

"A magnificent meteoric display was witnessed in this vicinity early on Wednesday morning. We learn from those whose privilege it was to see it, that the air was literally filled with shooting or falling stars for nearly two hours, say from four until toward six o'clock. They were seen shooting in every direction from a great height, and were falling in a continual brilliant shower toward the earth. As usual in such displays, their size and brilliancy were variable. A teamster who was on the road during the time, compared the scene, in this respect, to a heavy fall of snow, though the luminous bodies moved with incomparably greater celerity. Others say they were visible down to the horizon; some descending obliquely, but more generally in a perpendicular direction, and sometimes tapering off to a narrow stream. We do not learn that the hissing noise which sometimes accompanies these phenomena was heard on this occasion. The boatmen at the wharves, we understand, were greatly terrified at the apparent falling of the heavens.

"The papers since received from the different sections of the country speak of the atmospherical phenomenon. The Baltimore papers represent it to have been particularly splendid over that city. The *American* of Thursday, says, the meteors were seen soon after midnight, and increased until the heavens were filled in every direction. About half-past five, it seemed to rain fire. An appearance similar to that described by the correspondent of the N. Y. *Daily Advertiser* was seen coming toward the west till the bright trail formed the figure 3, after which the ends uncurred, turning toward the east till they came together, and after spreading into the appearance of a light cloud, being visible ten minutes, disappeared. Another writer says, the light in his chamber was so great that he could see the hour by his watch over the mantle. Supposing it to be fire, he sprang to the window, and beheld the fiery rain descending south and north, in torrents. Occasionally a large body of apparent fire would be hurled through the atmosphere, which without noise exploded, when millions of fiery particles would be cast through the surrounding air. The shed in his yard seemed covered with stars. The *Gazette* says, at twenty minutes past five, a meteor about six inches in diameter, probably the same spoken of above, exploded with considerable noise perpendicular over the northwest part of the city; the blaze was so splendid as to give the appearance of sunrise. It shot in the direction of the northwest, leaving a stream of light, which assumed a serpentine form, apparently of thirty feet in length, and lasted more than one minute.

..

"The same phenomena, though of unequal splendor, were seen at New Haven. The balls were of various sizes and degrees of splendor, mostly mere points. One was judged to be nearly as large as the moon; another shot off to the northwest precisely as at Baltimore, leaving a phosphorescent train of peculiar beauty; which finally assumed the figure of a serpent folding itself up, until it appeared like a small luminous vapor, and after several minutes, was borne away eastward by the wind. The flashes of light were so bright as to awaken people in their dwellings.

In the same paper of Dec. 7th, we find the following :

"One of the most striking and surprising features of the recent meteoric phenomenon was its vast extent. We hear of it from the very extremities of the Union, from British America, and from a great distance at sea. It remains to be seen whether it was not co-extensive with the shades of night, and whether, therefore, it was not visible to one half of the inhabitants of the globe!

"So extraordinary was this phenomenon, that we deem it proper to devote ample room to the various descriptions of it as they come in from different and distant quarters. It will be a matter of record on the scientific and historic page; and it may therefore well claim full notice in our columns. Extracts from various papers follow.

A writer in the *New York Daily Advertiser*, thus describes the appearance on that morning, in this city :

"About four o'clock in the morning a large meteoric body, resembling a ball of fire, exploded in the zenith of the heavens, and poured a continuous stream of flaming particles on the sky beneath. The increasing scintillations from this luminous globular body were showered down like drops of falling rain, illuminating the whole visible horizon, and scattering rich rays of light on each airy path as they fell. After this meteoric shower of fiery rain had for some time descended, a luminous serpentine figure was formed in the sky, which, on its explosion, produced a shower of fire equally brilliant and incessant. The inflammable particles then apparently cohering in one ignited mass, rolled up in a ball to the zenith; and from this lofty elevation burst, and shot out streams of electric fire from its luminous orb, which continued to fall until the hour of six in the morning, when the dawning day put an end to their glory and their flight."

From the Newark *Sentinel of Freedom*:

"The meteoric phenomena of the 13th was seen through the whole length and breadth of the country, presenting in most places a similar appearance. It is a little remarkable that the Aurora Borealis was observed at Buffalo, and at Keene, N. H., as we learn it was, and not elsewhere. In some places the meteors appear to have been seen quite down to the surface of the earth. A correspondent of the *New York American*, at Acquackanonk, in this

county, says they varied in size from the bulk of a pea to that of a walnut, and were of various colors—red, blue, yellow, and white. Several came within a foot of the writer's person, and one exploded close to his face, and instantaneously disappeared without any perceptible odor.

"The Sussex papers describe the exhibition in their vicinity as having been somewhat singular. The people seem to have been much alarmed. They thought that the stars had in reality 'shot madly from their spheres,' and that the whole economy of nature was returning to its original chaos. Daylight, which soon commenced dawning, by eclipsing the more distant stars, served to strengthen the illusion. Nay, so certain was one individual that several stars had actually fallen, that he felt seriously offended at a gentleman who doubted the possibility of such an occurrence. Another person says that he kept his eye upon the morning star, resolved that if that departed, 'he should give up all hope.' Some thought that the world was about to be destroyed—others that the day of judgment was at hand, with many more equally startling apprehensions."

From the *Charleston Mercury*:

"Those who were up before the dawn yesterday, witnessed a most glorious sight—one glance at which 'were worth ten years of common life.' The temperature of the day before had been oppressive, the mercury ranging as high as seventy-eight degrees. At night the atmosphere became cooler, but not so much so as to make a fire necessary for comfort. About ten o'clock, P. M., shooting stars were observed to succeed each other with unusual frequency, and continued to appear at short intervals during the night; but at about three o'clock in the morning the wind, which had been from the west, having changed, and blowing with some freshness from the northeast, there was a burst of splendor throughout the firmament, and its entire concave was thronged with innumerable meteors, streaming athwart each other toward the horizon in every quarter, leaving long trains of light, as if millions of rockets were incessantly exploding. The literal showers of stars continued until daylight, the meteors of different size and brilliancy, thick as the leaves in Vallambrosa, or the flakes in a snow storm, falling, shooting, and exploding in glittering confusion, as if the whole starry host were reeling madly from their spheres. While this grand and beautiful spectacle lasted, a permanent light as strong as moonlight was thrown through the windows of our chambers, and although the sky was without a cloud, there were flashes from time to time of the most vivid lightning. The unusual light aroused many from their beds, some supposing that the city was on fire.

"We learn that a gentleman who was off the bar, mentions that at sea the starry shower commenced as early as nine o'clock P. M., and continued till morning, and that many of the meteors seemed almost to strike the masts of the vessels. One meteor was observed in the north, under remarkable circumstances. Its first appearance

was a burst of diverging stars radiating from a common center; they afterwards re-approached, and agglomerated themselves into a nucleus, which slowly moved horizontally, extended itself into a bending bar of light, *remained stationary for several minutes*, and gradually resumed the form of a single star, and vanished."

From the *Charleston Courier*—

"We have been informed by Capt. Jackson, of the Revenue Cutter *Jackson*, who was at sea that night, at the distance of nine miles from the land, that the heavens were illuminated with the meteors during nearly the whole night, as far as the eye could reach, in every direction; presenting a spectacle of uncommon magnificence and sublimity, attended with frequent explosions resembling the discharge of small arms. We learn also that a meteor of extraordinary size was observed at sea to course the heavens for a great length of time, and then exploded with a noise of a cannon. Our devotions to the 'sleepy god' debarred us the high gratification of being among the privileged spectators of the brilliant exhibition of natural fire-works."

"EFFECTS OF THE LATE METEORIC PHENOMENA.—The editor of the *Columbia Spy*, in reference to the late remarkable appearance of the heavens, says: 'Many of the people in the country were alarmed; some thought that the last day had arrived. A clergyman of a neighboring township, who is in the habit of holding a social prayer meeting on Wednesday evenings, informs us that his meeting this week was composed of a large and attentive audience, which was such a remarkable circumstance, that he could attribute it to no other cause than the alarm which had spread on account of the strange sights in the morning.'"

ATMOSPHERIC PHENOMENA.

The *Scientific American*, for Nov. 21st, 1847, speaking of atmospheric phenomena, says:

"Those accustomed to making meteorological observations, report the most frequent occurrences within the last three or four months, and especially within a few days, of the most extraordinary irregularities and apparent convulsions of the atmosphere ever recorded, or probably witnessed."

"E. MERRIAM, a writer for the above paper, has recorded a hundred earthquakes, as having occurred in different quarters of the globe, during the years 1845 and 1846. He is reported to have said that at one time in 1847, there was within a few degrees of a perfect equilibrium in the atmosphere, the world over, which had it continued a short time longer, would have resulted in a universal convulsion of the whole earth."—*Boston Paper*.

"METEOROLOGICAL PHENOMENA.—Two days have produced a remarkable series of atmospheric and astronomic scenes. Last even-

ing at eight o'clock, there was a very brilliant display of Northern Lights, extending from the northwest, where the broadest and most luminous exhibition took place, to the southeast. The evening fog however, which presently turned to rain, dispelled the lights, and all was darkness. On the previous evening, there was the occultation process, which we noted yesterday. And before that was the notable thunder storm, and the dark hour. Thunder, lightning, hail, darkness, occultations, Auroras, and all indicate that these are very remarkable times. The Millerites, were there any of them left, would have it the world is coming to an end. *Not so.*"

The Lord Jesus declared the signs enumerated in the 24th of Matthew, should constitute the unerring precursors of his second coming to judge the world, and destroy the wicked thereof out of it; now when the last sign that should precede his advent is in the past, the above writer declares, *it is not so.* Such, dear reader, is the unbelief of the present day. The above instance, doubtless, will illustrate the condition of thousands. It very forcibly reminds us of Pollock's description of the last generation:

"Meanwhile the earth gave symptoms of her end;
And all the scenery above proclaimed
That the great last catastrophe was near.
* * * * *

The race of men, perplexed, but not reformed,
Flocking together, stood in earnest crowds,
Conversing of the awful state of things.
Some curious explanations gave, unlearned;
Some tried affectedly to laugh; and some
Gazed stupidly; but all were sad and pale,
And wished the comment of the wise. Nor less
These prodigies occurring night and day,
Perplexed philosophy; the magi tried—
Magi, a name not seldom given to fools
In the vocabulary of earthly speech—
They tried to trace them still to second cause;
But scarcely satisfied themselves; though round
Their deep deliberations crowding came,
And, wondering at their wisdom, went away,
Much quieted, and very much deceived,
THE PEOPLE, ALWAYS GLAD TO BE DECEIVED."

With such an embodiment of testimony pertaining to the various phenomena, seen by the present generation, it would

seem to be an utter impossibility to resist the conviction, that all the visible signs that were to precede the coming of the Son of God, are in the past. But in order to bring this more forcibly to your mind, I will enumerate those in particular, mentioned by the Saviour, when interrogated concerning the "*Sign of his coming and the end of the world.*"

If you will read Matt. xxiv., and Luke xxi., you will find them named. There are the following thirteen events predicted. **FIRST**—Nation shall rise against nation, and wars and rumors of wars.—See Last Day Tokens, No. 2, page 8. **SECOND**—Great earthquakes in divers places, p. 11. **THIRD**—Famines, p. 8. **FOURTH**—Pestilences, p. 9. **FIFTH**—Iniquity should abound, p. 28. **SIXTH**—Love of many should wax cold, p. 17. **SEVENTH**—Fearful sights and great signs from heaven,—turn to pages 8, 21, 22. **EIGHTH**—Signs in the sun, p. 30 to 38. **NINTH**—Signs in the moon, p. 51–58. **TENTH**—Signs in the stars, p. 59. **ELEVENTH**—Blood, fire, and pillars of smoke, p. 20 to 25, p. 43. **TWELFTH**—The sun shall be darkened, p. 38. **THIRTEENTH**—The moon shall not give her light, p. 50.

All the above signs have been most definitely fulfilled. The next event in the order of God, is the "Shaking of the powers of the heavens;" which is doubtless simultaneous with the coming of the Son of Man in heaven.

In concluding our arguments upon this deeply interesting subject, permit me to invite your special attention to the consecutive chain of events, shadowing forth the coming of the Great Day of God's wrath, as brought to view under the opening of the Sixth Seal. Rev. vi. 12–17:

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid them-

selves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand."

The FIRST event in order is—A *great earthquake*. The SECOND—The sun became black as sackcloth of hair. THIRD—And the moon as blood. FOURTH—And the stars of heaven fell unto the earth, &c. For an exposition of this subject, see my tract on The Seven Seals. Suffice it to say, *all! all! have been accomplished up to—The departure of the heavens as a scroll. Prepare to meet it.*

"THE GREAT COMET OF 1843."

"Messrs. Editors,—Last evening (March 6th) about seven o'clock, a narrow train of light was seen streaming up from below the horizon in the west, reaching across about one-fourth of the heavens. The train was brightest at the west, and grew gradually fainter to the east. Its direction was in a line from the sun. It 'went down' by degrees, so that by eight o'clock it was scarcely visible. If it prove to be what is supposed, it will appear again this evening, with increased splendor, and will present for many successive evenings, especially when the moon gets out of the way, the most magnificent spectacle that the present inhabitants of the earth have ever witnessed."—*New Haven Register*.

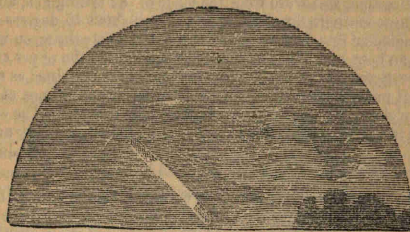
"THE COMET.—This remarkable body, which since the first instant, has been seen in the daytime in several places so distant from each other, as to leave no doubt of its being truly a comet, presented itself to us in admirable style last evening about seven o'clock, exhibiting in the southwest a long and narrow train, in shape not unlike the representations transmitted to us of the celebrated comet of 1680.

"Its light was rendered less striking by the presence of the moon, then six days old; but should its course bring it fairly into view in the nocturnal sky, it promises to be one of the finest comets ever seen.

Yale College, March 7th."

"THE STRANGE SIGN IN THE HEAVEN.—The mystery which continues to hang over this strange and unknown visitor to our usually quiet solar system, has very greatly increased the excitement in relation to it. . . . As to the present 'strange light' in the heavens, we have had several opportunities of looking at it, but content ourselves with announcing its nightly appearance, as a celestial performer, at seven o'clock precisely, as the bills say, 'for a few nights

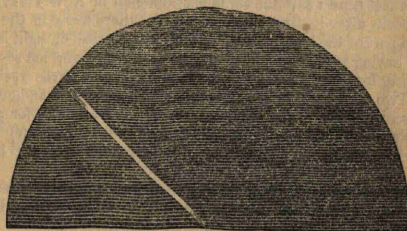
only, as its engagement is limited.' It draws well, for all the world go to see it."—*New York Herald*.



"Comet" in the Western Heavens, 1843.

"THE STRANGE LIGHT.—Hydrographical Office, March 10, 1843.—Soon after we had retired, the officer of the watch announced the appearance of the comet in the west. The phenomenon was sublime and beautiful. The needle was greatly agitated; and a strong marked pencil of light was streaming up from the path of the sun, in an oblique direction, to the southward and eastward; its edges were parallel. It was about 1 deg. 30 min. broad, and 80 deg. long. Stars could be seen twinkling through it, and no doubt was at first entertained but that this was a comet. . . . M. F. MAURY,

"Lieut. U. S. Navy."



"Comet" in the Western Heavens, 1843.

SINGULAR RECENT PHENOMENA OF THE HEAVENS.

"Messrs. Editors.—On the evenings of the 5th, 6th, 7th, and 9th instant, or commencing with Sunday evening last, the inhabitants of this town witnessed such a phenomenon as they had never before seen or heard of, being seen for about the space of an hour on each occasion, and mostly between 7 and 8 o'clock. Just about in the west

on each of those evenings, the heavens being clear, there appeared a white streak of light, similar in color to the more common light in the north. It seemed about twice the width of the sun when in the same direction, and arose from the place of the setting sun, and took an oblique southern direction, in an angle of about 45 degrees from a perpendicular line, and ascended to a point where the moon is when about an hour and a half or two hours high. At the upper end this light scattered or lost itself, while the body of it remained as at first, without material alteration, till its gradual disappearance at about eight o'clock, though some saw it late last evening. The evening of the 8th instant being very cloudy, the phenomenon was not seen here.

"East Hampton, Ct., March 10, 1843."

H. JONES.

"The next fair evening on which we saw this astonishing phenomenon at East Hampton, and on several occasions afterward, the streak of light appeared about in the same place, and at the same time of the evening; also for about an hour as before, with the striking alteration of its appearing about twice as long as before, and but about half its former width. And what was very remarkable in regard to it, it did not show itself each evening, as the stars uniformly do, with the commencement of twilight. No part of it could be seen till about the whole of twilight was gone, and then gradually. But within five minutes or so, the whole of it could be clearly seen; and then within about an hour usually, without appearing to set at all, like the planets and former comets, it gradually wasted away, and disappeared in the elevated position of the heavens where it had been exhibited.

"The last time I saw the same phenomenon in New York, about three weeks after its first appearance here, there were in the same western part of the heavens four very similar streaks of light instead of one, having directions different from each other, and not severally emanating from the sun, as in case of the one seen three weeks before. Two of those streaks, after being seen some half an hour, disappeared wholly, and the other two remained stationary for a considerable time in very conspicuous white, till gradually they disappeared also, and as I suppose, for the last time, from the city of New York.

On inquiry the next day of several acquaintances, it appeared they had witnessed the same as myself and family the evening before, though it may not have been published elsewhere.

"Similar phenomena or streaks of light, more in the zenith of the heavens, have since been seen in the daytime by many in this city and vicinity, as attested by several witnesses, though it did not attract general attention as in the night, and when nearer the horizon toward which the eye is more naturally directed. No public notice, it is supposed, is taken of this among philosophers.

"My present description of this phenomenon represents it as it

first appeared to me in its two positions, though different witnesses in different places differ somewhat in describing it.

"With regard to further notices of the 'comet' I have before me a host of them in print, which need not now be copied, concerning it, all combining to establish the important facts that the same phenomenon was seen during about the same period, or three weeks of time, through the length and breadth of the Union and eastern continent; that it was something 'STRANGE!' 'STRANGE!' worthy of the distinguished name now given it by the wise of the land, viz.: 'THE GREAT COMET OF 1843;' that it has been more alarming or exciting to the world than in case of any one phenomenon before, probably since the creation, and most exceedingly trying to the minds of philosophers, who are naturally expected to assign appropriate natural causes to every thing of the kind to satisfy the unlearned community.

"In regard to the natural cause of this wonder of the world I would be the last man to attempt to assign any other than that Jehovah himself is the sole cause of it; that he has done it by his own omnipotence, to fulfill his word of promise concerning it, and to apprise his oppressed, cast down and suffering saints that he is now very soon coming for their deliverance, and to 'judge the world in righteousness.'

"Others, to be sure, agree in calling it a 'comet,' as apparently their only way to dispose of it, as not prophetic, nor among '*fearful sights, great signs,*' &c., of the near approach of the judgment of the great day. In reply to this, I would say, that on supposing the materiality and revolution of blazing stars to be understood by philosophers, I have the following difficulties in considering *this* phenomenon as a '*blazing star*.'

"1. There was certainly no blaze nor appearance of a fire-blaze about it, as in case of many comets we read of, and as in case of that of 1811, which appeared three months, and which I with thousands of others can well remember.

"2. There was no *apparent star*, either blazing or not blazing, attached to *this* train of light, as virtually acknowledged, not only by the sight of the common people, but by the wise also, in their acknowledging the star or nucleus invisible, except with the telescope, and then represented by some of them as but an apparent small dark body, much shrouded in 'its own atmosphere.'

"3. The change already mentioned in regard to the length and breadth of the light forbids its being considered as the uniform tail of a comet.

"4. Its not showing itself, tail and all, at the appearing of the stars during twilight is apparently against considering it a blazing star.

"One might think that the heat of a comet two hundred times greater than red hot iron, as some astronomers say, would naturally soon clear away its atmosphere."

"5. Its coming into view on each occasion so suddenly, without assistance from equal increase of surrounding darkness, makes it different from a star on fire.

"6. Its uniform disappearance without setting shows it different from all stars which regularly set.

"7. The multiplying of its trails as before mentioned is contrary to the single train of a blazing star or comet.

"It was supposed by some that the presence or absence of the moon made an immense difference in seeing this light; but from all I have read of comets I recollect nothing of the like in relation to the many recorded in history, which seems like another proof against its being the trail of a comet.

"Before dismissing this part of the subject I beg leave briefly to present some further difficulties on my mind against considering the late wonder in the western heavens as a mere natural and common event, as some do, from their proof drawn only from a supposed science of comets connected with science in general.

"1. On reading what I have been able to do (since awakened to it by this strange western light) from the collected opinions of numerous of the acknowledged most distinguished astronomers and meteorologists of modern times, I am altogether unexpectedly and irresistibly struck with the conviction that all knowledge of the materiality, composition, orbit and periodical revolution of comets in general is absolutely beyond the reach of human science of every kind; and,

"2. If this view of the subject shall prove correct, the science of comets, only '*falsely so called*,' can not be safely used in attempting to assign a natural cause for any mysterious appearance in the heavens whatever.

"The conviction of which I speak has not arisen from any speculations of my own on the subject, but from the repeated virtual acknowledgments of wise men who certainly have long made the science of the heavens their study, and with the best advantages for doing it. A brief specimen of this may be found in the following:

"H. J."

"EXTRACTS ON COMETS FROM ENCYCLOPEDIAS."

"When examined through a good telescope a comet resembles a mass of aqueous vapors, encircling an opaque nucleus of different degrees of darkness in different comets, though sometimes, as in case of several discovered by Dr. Herschell, no nucleus can be seen. As the comet advances toward the sun its faint and nebulous light becomes more brilliant, and its luminous train gradually increases in length. 'Where it then goes off,' says the writer, 'the limited powers of man are unable to discover.' 'It would be a waste of time, doubtless, to detail the various wild and extravagant opinions which have been entertained respecting these interesting stars.'

"Various opinions have been entertained by astronomers respect-

ing the tail of comets. They are supposed by Appian, Candan, Tycho Brahe, to be the light of the sun transmitted through the nucleus [body] of the comet, which they believed to be transparent, like a lens [glass.] Kepler thought that the impulsion of the solar rays drove away the denser part of the comet's atmosphere, and thus formed the tail. Descartes ascribes the tail to the reflection of light by the nucleus. Newton maintained that it is a thin vapor raised by the heat of the sun from the comet. Euler asserts that the tail is occasioned by the impression of the solar rays on the atmosphere of the comet, and that the curvature observed in the tail is the joint effect of this impulsive force and the gravitation of the atmospherical particles of the solid nucleus. Mairan imagines that comets' tails are portions of the sun's atmosphere.* Dr. Hamilton, of Dublin, supposes them to be streams of electric matter; and Biot supposes with Newton that the tails are vapors produced by the excessive heat of the sun, and also that the comets are solid bodies before they reach their perihelion, but that they are afterward converted partly or totally into vapor by the intensity of the solar heat.

"Of all these theories that of Euler seems to be most philosophical. . . . A comet appeared in 1790, and was carefully observed for nearly four months by M. Messier. . . . M. Lexel, of St. Petersburg, . . . found its period was five and a half years, and that its greatest distance from the sun did not exceed that of Jupiter. . . . Here is a most singular anomaly in the motion of this comet—it never wanders beyond the orbit of Saturn, and completes its revolution in the short period of five and a half years. The return of this body was, therefore, confidently expected by astronomers; but though it must now have completed nearly eight revolutions round the sun, and though more observations have been made in the heavens during the last forty years than perhaps during the two preceding centuries, yet the comet of 1770 has never re-appeared. We are consequently to conclude that the comet of 1770 is lost, which could happen only from its uniting with one of the planets whose orbits it crossed."—*Edinburgh Encyclopedia*, p. 625, *Comets*.

"Dr. Halley saw the comet of 1680, and calculated its return in 1757, the first and only prediction of this kind which has ever been fulfilled."—*Ibid.*, p. 53, *Astronomy*.

"NOTE.—From 1680 to 1757 were seventy-nine years; then seventy-nine years more added to 1757 would make A. D. 1838; when the comet should have appeared again; but where is the proof that it then returned? and of course, where is the proof of the accuracy of Dr. Halley's calculation?

"Also, where is the proof of Lexel's knowledge of a comet's

* "What kind of an atmosphere adjoining the sun could probably survive its supposed excessive heat?"

revolution every 'five and a half years,' which never returned? And might we not as well conclude that it was burnt up in venturing too near the sun, as that it united with a planet, &c. To make but one further comment on the whole extract above, I would say that it all seems to show with a witness that human theories in general thus far on comets are indefinite, presumptive, vague, and altogether unphilosophical.

H. J."

"Of all the celestial bodies comets have given rise to the greatest number of speculations and conjectures, their strange appearances in all ages being a matter of terror to the vulgar, who uniformly have looked on them as evil omens of war, pestilence, &c. Others less superstitious have supposed them to be meteors raised to the higher regions of the air.

"Aristotle believed comets to be generated when they first made their appearance, and destroyed when they vanished from our sight. He supposed they blazed out for a while, and disappeared when the matter of which they are formed is consumed.

"Seneca, who lived in the first century, thought them above the moon, and not fires suddenly kindled, but the eternal productions of nature. Others have maintained that comets were only false appearances occasioned by the refraction or reflection of light.

"Astronomers are now generally agreed that comets are opaque bodies enlightened by the sun."—*Encyclopedia or Dictionary of Arts and Sciences, Philadelphia, 1798.*

"NOTE.—Among all the theories on comets which I have yet seen published, it is remarkable that while driven to such apparent subterfuges in their attempts to account philosophically for these phenomena, not one of their authors has suggested the possibility that the special hand of the Creator of all things might be in the matter, nor that he had given predictions, when literally explained, of things in the heavens parallel and equally wonderful to precede 'the great day of his wrath.'"—Bible Reader.

CHRIST'S SECOND COMING.

By an unknown author—written many years ago.

"And when these things begin to come to pass, then lift up your heads for your redemption draweth nigh."

"Who would not be a Christian! Who but now
Would share the Christian's triumph and his hope?
His triumph is begun, 'tis his to hail
Amid the chaos of a world convulsed

A new creation's rising; 'mid the gloom
Of general conflict, vice, and wretchedness,
He marks the morning star—he sees the east
Empurpled with glories—hears a trump
Louder than all the clarions, and the clang
Of horrid war, swelling and swelling still,
In length'ning notes its all awaking call;
THE TRUMP OF JUBILEE! ARE THERE NOT SIGNS,
Thunders, and voices in THE TROUBLED AIR?
Do ye not see upon the mountain top,
BEACON to BEACON ANSWERING? Who can tell,
But all the harsh and dissonant sounds, which long
Have been, are now disquieting the earth,
Are but the tuning of the various parts
For the grand harmony—prelusive all
Of that vast chorus, which shall usher in
The hast'ning trump of 'the Prince of Peace.'
Yes! His shall be the kingdom! He shall come!
Ye scoffers of His tarrying, hear ye not,
E'en now, the thunders of his wheels? Awake
Thou slumbering world; even now the sympathies
Of that blest song are floating through the air—
Peace be on Earth and glory be to God."

LATE SIGNS IN THE NATURAL WORLD.

"Nor less

These prodigies occurring night and day
Perplexed philosophy. The Magi tried—
Magi, a name, not seldom given to fools
In the vocabulary of earthly speech,—
They tried to trace them still to second cause,
But scarcely satisfied themselves; though round
Their deep deliberations, crowding came,
And wondering at their wisdom went away,
Much quieted and very much deceived
The people, always glad to be deceived.

These warnings passed, they unregarded passed;
And all in wonted order calmly moved;
The pulse of Nature regularly beat,
And on her cheek, the bloom of perfect health,
Again appeared. Deceitful pulse!—and bloom
Deceitful!—and deceitful calm! The Earth
Was old, and worn within; but like the man,
Who noticed not his mid-day strength decline,
Sliding so gently round the curvature
Of life, from youth to age.—She knew it not,
The calm was like the calm, which oft the man
Dying, experienced before his death:

The bloom was but a hectic flush, before
 The eternal paleness. But all these were taken
 By this LAST race of men, for tokens of good;
 And blustering public News aloud proclaimed—
 News always gabbling ere they well had thought—
 Prosperity, and joy, and peace; and MOCKED
 The men, who kneeling prayed, and trembled still;
 And all in earnest to their sins returned.”—POLLOK.

Guided alone by the inspired text, how well has this devoted and gifted Spirit, from his almost prophetic mount of song described these last perilous hours of suspense. Amidst the wide spread unbelief and skepticism of this last degenerate generation, there are some observing the signs, wonders, and changes, transpiring abroad in the world. The following article is expressive of a consciousness that we are verging steadily to the great change, appointed in God's order to transpire. This planet is *not* to be *burnt up*, but to be purified by fire, and transformed into a new and beautiful Eden home, for God to dwell with men. Of which we shall hereafter speak.

“THE DAWN OF OUR WORLD.—What this change is to be, we dare not even conjecture; but we see in the heavens themselves, some traces of destructive elements, and some indications of their power. The fragments of broken planets, the descent of meteoric stones upon our globe, the wheeling comets welding their loose material to the solar furnace, the volcanic eruptions in our own satellite, the appearance of new stars, and the disappearance of others,—are all foreshadows of the impending convulsions, to which the system of the world is doomed. THUS PLACED ON A PLANET WHICH IS TO BE BURNED UP, and under heavens which are to pass away—thus treading, as it were, on the cemeteries and dwelling upon the mausoleums of former worlds—let us learn the lesson of humiliation and wisdom if we have not already been taught in the school of revelation.”—*North British Review*.

A recent writer remarks:

“Science, indeed, tells us that the center of our earth is filled with floods of rolling liquid fires which are continually wasting and destroying it. Better than science, we have ‘a more sure word of prophecy’: ‘As for the earth out of it cometh bread: and under it is turned up as it were fire.’ Job xxviii. 5. These fires continually rolling to and fro, seeking to escape through the safety-valves (volcanic mountains,) which God has prepared that the earth might not explode—while thus in motion, they operate on the various

parts of the earth, wasting, exploding and removing it—causing a smoldering of the earth which we call earthquakes. Thus these fires have been at work for about 6000 years; and is it not reasonable that the effect of them should be still more apparent? Hence we conclude, that having in a great measure devoured the very foundations of the earth—there must be more frequent alarms felt and seen by them. But the thinness and weakness of the remaining strata can not long hold them down. They must immediately ‘set on fire the foundations of the mountains and consume the earth with her increase.’ Deut. xxxii. 22.”—*Preble's Voice of God*.

The Almighty declares by the Prophet, in Deut. xxxii. 22: “For a fire is kindled in mine anger, and shall burn unto the west hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.”

In the above language there appears to be a fire kindled for some definite purpose. Isaiah xxx. 33, states that, “The breath of the Lord like a stream doth kindle it.” A learned professor gives the following statement concerning the earth:

“INTERNAL HEAT OF THE EARTH.—Prof. Silliman takes a decided position in favor of the theory that the center of the earth is a fused mass of mineral matter. His chief argument is the phenomenon of volcanoes, which he calls the earth's chimneys and escape pipes. There are hundreds of them always in operation—hundreds are always dormant; they are all over the earth and the sea's surface, and they come from the bowels of the earth. The fiery sea in the center of the earth—says the Professor, boils over the tops of her chimneys, and when these chimneys become choked, it forces new vents, breaking out even under the sea.”

There will come a time, when those latent fires will perform the purpose their Creator has in his wisdom, assigned them. Then in the most literal sense of Amos ix. 5, the Lord of hosts shall “touch the land and it shall melt.” Micah i. 4, “The mountain shall be molten under him.” Psalm xcvii. 5, “The hills melted like wax at the presence of the Lord.” Isa. xxiv. 9, “The earth is utterly broken down, the earth is clean dissolved.” Zeph. i. 2, 3, “I will utterly consume all things from off the land, saith the Lord; I will consume man and beast; I will consume the fowls of the heaven,” &c. 2 Peter iii. 10, “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and

the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Dr. Adam Clarke, commenting on 2d Peter iii. 10, says:

"The day of the Lord will come," (see Matt. xxiv. 43.,) to which the Apostle seems to allude—THE HEAVENS SHALL PASS AWAY WITH A GREAT NOISE. As the heavens mean here, and in the above passages, the whole atmosphere, in which all terrestrial vapors are lodged, and as water itself is composed of two gases, eighty-five parts in weight of oxygen and fifteen of hydrogen; or two parts a volume of the latter, and one of the former: (for if these quantities be put together, and several electric sparks passed through them, chemical union takes place, and water is the product; and *vice versa* if the galvanic spark be made to pass through water, a portion of the fluid is immediately decomposed into its two constituent gases, oxygen and hydrogen;) and as the ELECTRIC, or ETHEREAL FIRE, that which, in all likelihood, God will use in the general conflagration; the noise occasioned by the application of this fire to such an immense congeries of aqueous particles as float in the atmosphere must be terrible in the extreme. Put a drop of water on an anvil place over it a piece of iron red hot, strike the iron with a hammer on the part above the drop of water, and the report will be as loud as a musket: when, then, the whole strength of these opposite agents is brought together into a state of conflict, the noise, the thundering, the innumerable explosions, (till every particle of water on the earth and in the atmosphere is, by the action of the fire, reduced into its component gaseous parts,) will be frequent, loud, confounding, and terrific, beyond every comprehension but that of God himself.

"THE ELEMENTS SHALL MELT WITH FERVENT HEAT." When the FIRE has conquered and decomposed the water, the elements—the hydrogen and oxygen airs or gases, (the former of which is most highly inflammable, and the latter an eminent supporter of all combustion,) will occupy distinct regions of the atmosphere, the hydrogen by its very great levity ascending to the top, while the oxygen from its superior specific gravity will keep upon or near the surface of the earth; and thus, if different substances be once ignited, the fire which is supported in this case not only by the oxygen, which is one of the constituents of atmospheric air, but also by a great additional quantity of oxygen obtained from the decomposition of all aqueous vapors, will rapidly seize on all other substances, on all terrestrial particles, and the whole frame of nature will be necessarily torn in pieces; and thus the earth and its works be burnt up."

"Verse 2d. 'ALL THESE THINGS SHALL BE DISSOLVED.' They will all be SEPARATED, all DECOMPOSED; but none of them DESTROYED. And as they are the original matter out of which God formed the terrestrial globe, consequently they may enter again into the composition of a new system, and therefore the Apostle says, verse 13th, 'We LOOK FOR A NEW HEAVENS AND A NEW EARTH.' The others being

imposed, a new system is to be formed out of their materials. There is a wonderful philosophic propriety in the words of the Apostle in describing this MOST AWFUL EVENT."

From the testimony of the Apostle, there is to be a consumption of the works that are in the earth; and a melting of the earth; and from the purified elements, a new earth. Please receive this promise: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The weight of that malediction, Gen. iii. 17, 18, has rested fully upon the earth,—“The earth mourneth and fadeth away,”—“The earth also is defiled under the inhabitants thereof.”

There is, probably, scarce a trace of its beautiful virgin symmetry, form, and loveliness, that appeared at its birth, when the plastic hand of God formed it, and pronounced it “very good.” Flood, fire, earthquakes, and tornadoes have scarred the visage of mother earth: and o’er her wide-spread surface, King of Terrors has held undisputed sway. Famine, pestilence, and war, have rioted. Disease, whose name is legion, has made a charnel-house of its bosom, to hide away the myriads who have been the instruments of burdening thy innocent world with the curse; and wide-spread has

“The lazar-house, and noisome dark, wherein are laid
Numbers of all diseased, all maladies
Of ghostly spasm, or racking torture, qualms
Of heart-sick agony, all feverish kinds,
Convulsions, epilepsies, and fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac frenzy, and moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies and asthmas, and joint racking rheums.”

Dear reader, the earth will continue to groan under the curse, and evil men and seducers wax worse and worse, until he come, whose right it is to reign. Him of whom it is written in Matt. ii. 44, “sold all he had to buy the field;” which he declares in verse 38th, “is the world;” and concerning the heirs and

theirs and the earth's redemption, the Apostle declares, Ephesians i. 14, when speaking of the witness of the Spirit—"Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Thus you see, dear reader, the earth is purchased by the Lord Jesus, and at his second advent will be redeemed, the entire universe purged from sin, and a fulfillment of the promises made of God to our fathers, in Numbers xiv. 21—"But as truly as I live, all the earth shall be filled with the glory of the Lord." Hab. ii. 14, "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." When all the redeemed of God and the Lamb shall stand upon the new earth—Rev. v. 13, 14, "And the number of them was ten thousand times ten thousand, and thousands of thousands: Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever;"—then the earth shall be filled with the glory of the Lord; and his "knowledge as the waters cover the sea." The hour of redemption hastens greatly. In this number of the Tokens, we have presented you the evidences of the fulfillment of The Fearful Signs, and Great Signs from heaven—signs in the sun, moon, and stars. We have passed, in our humble opinion, the last, the very last sign, that was to precede the coming of the Lord. As a visible sign from heaven was fulfilled Nov. 13, 1833, we are now in the last moments of awful yet blessed expectation, concerning which the Lord, by the mouth of the Evangelist, declares,—“And when these things begin to come to pass then look up, and lift up your heads, for your REDEMPTION DRAWETH NIGH.” The purchased possession will soon be redeemed. Dear friend, if not prepared, set thyself about the work speedily. The earth

is groaning for its deliverance, and its hour of redemption cannot be delayed to any extent. Nature has spoken for its God, and the prophetic page is about exhausted.

Dear Brother or Sister in Christ, of what name you bear, do you love the once stricken and smitten Man of sorrows, that died for you, if so, you will anticipate the return of the Prince of Peace with joy, and watch the signs that herald his approach with eager delight. Hear the eloquent Irving breathing out the pent up feelings of his full soul, as he anticipated by faith his glorious second advent, and the consummation of the Christian's hope:

"Blessed consummation of this wearisome and sorrowful world! give it welcome. I hail its approach. I wait its coming more than they that watch for the morning. Over the wrecks of a world I weep; over broken hearts of parents; over suffering infancy; over the unconscious clay of sweet innocents; over the unnumbered births that have never seen the light, or have just looked upon and shut their eyes for a season, until the glorious light of the resurrection morn. O my Lord, come away. Hasten with all thy congregated ones. My soul desireth to see the King in his beauty, and the beautiful ones whom He shall bring along with him."

God, the fountain of light and life, will then eternize all the pure in heart.

"ETERNITY.—Eternity has no gray hairs. The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages, but time writes no wrinkles on eternity. Eternity! stupendous thought! The ever-present, unborn, undecaying and undying, the endless chain, compassing the life of God—the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors are but a sunshine of an hour; its palaces, they are butilded sepulchres; its pleasures, they are bursting bubbles."

Not so in the Kingdom. In the dwelling place of God there is no decay. No groans can ever mingle with the songs that warble from immortal tongues. Eternal splendor, light, beauty, glory, and blessedness, shall be the inheritance of the blood besprinkled ones." Rejoice, rejoice, for such a prospect.

as now opens to the eye of faith! Earth is now shrouded in gloom, "distress and perplexity." "O come, Lord Jesus, come quickly." Amen. Even so come.

"Awaken, O chosen and faithful!
And see that your lamps burn bright;
For thick fall the evening shadows,
Then follows the deep, dark night.
The train hath set forth for the marriage,
The Bridegroom is on his way,
And silently cometh the midnight;—
Awaken, and watch, and pray."

"O that the months would roll away,
And bring the coronation day."

bread — 10.
ham — 15
baked — 5
ham with apples
beans — 30
10-7

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